THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for December, 1911

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PROPRIETOR
Seishin Hirayama

MANAGER
Y. Bryan Yamashita

EDITOR
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GENERAL NOGI, PRESIDENT PEERS' SCHOOL.

President de l'Ecole des Nobles. *Vorstand der Adelsschule.*

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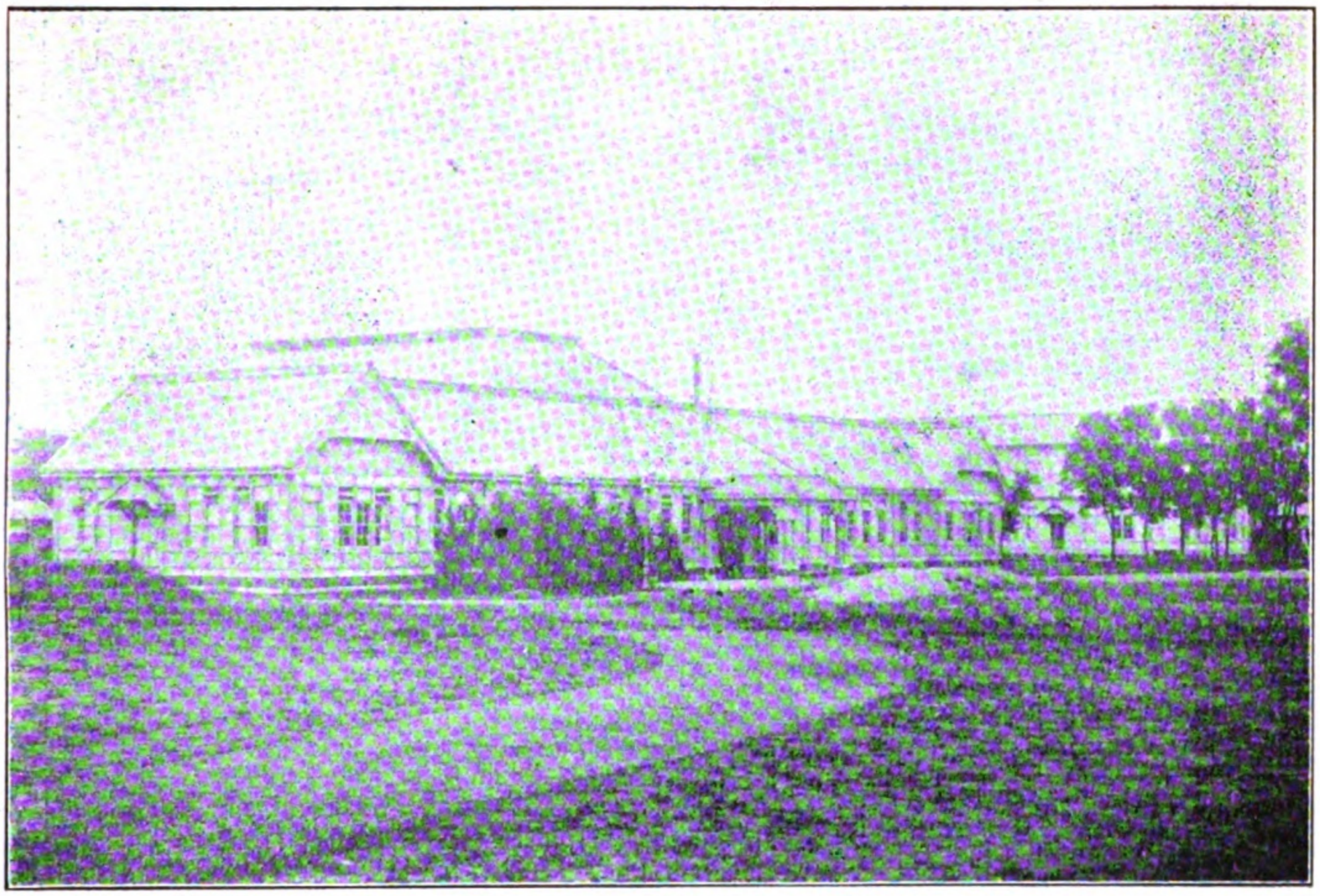

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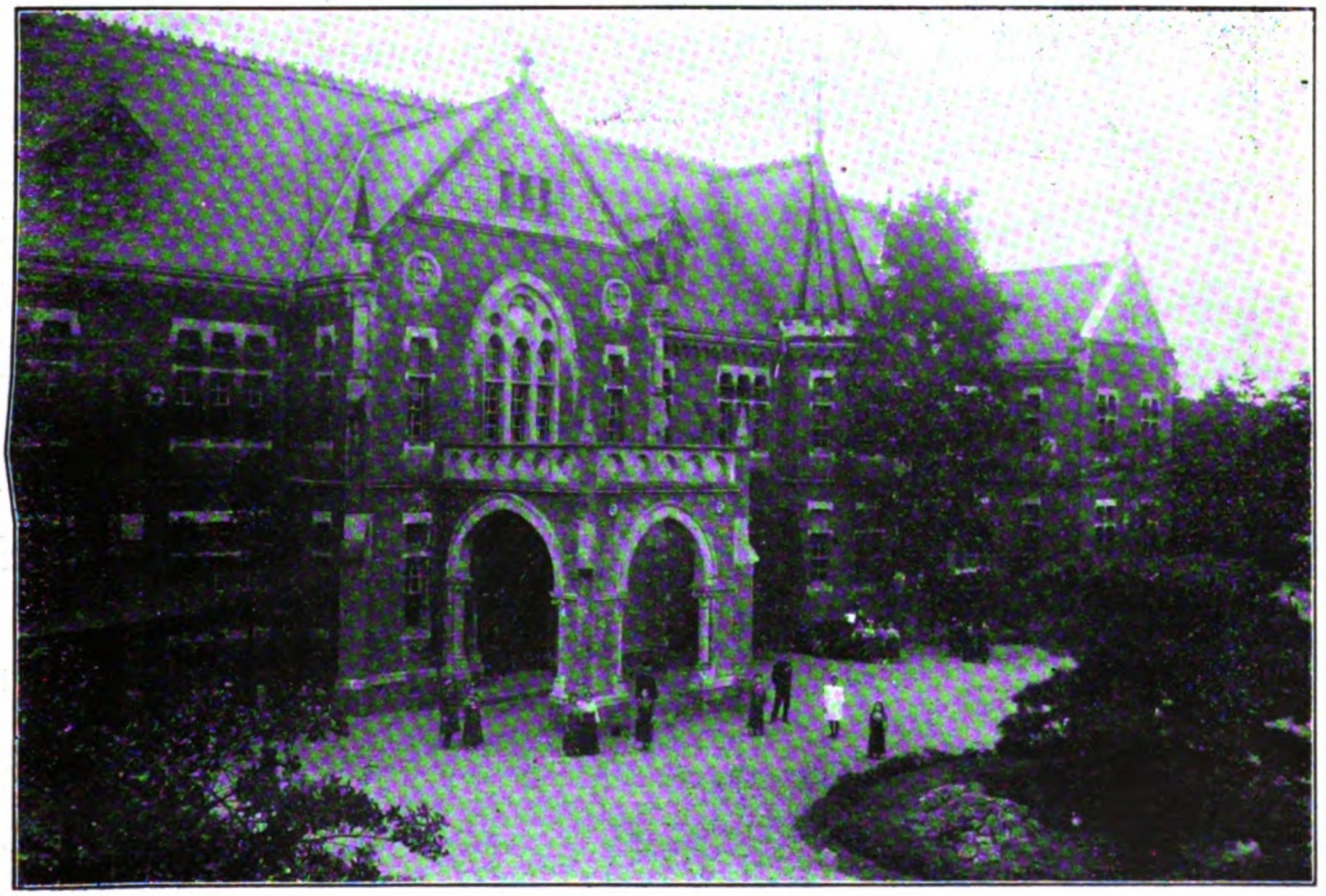

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VOLUME TWO DECEMBER, 1911 NUMBER EIGHT

THE PEERS' SCHOOL

IT was in the year 1845 that Ninko *Tenno*, grandfather of the present emperor, established the first *Gakushuin*, or Nobles' School, in the then capital, Kyoto, and the Tokugawa Government appropriated a fund for its annual expenses; and it was in that institution that the sons of *kuge*, or court nobles, received their education, girls being taught exclusively at home. And, at that time, the Prince Imperial was instructed by court tutors only, so that the present Emperor did not attend the institution as do his Imperial grandsons to-day.

In 1871, not long after the removal of the Mikado's Court to the new capital, Tokyo, he assembled the peers of the realm to instruct them to establish a school for their children, that the rising generation might have proper educational advantages in the eastern metropolis.

After due planning among themselves, the school for the nobility was founded in 1874, and called Kwazoku Benkyojo (literally, place of study for nobles). His Imperial Majesty graciously granted the site in Nishikicho, Kanda, upon which the school buildings were erected, and at the same time a special grant from the Imperial Exchequer was made for maintaining the institution for a period of five years.

The buildings were completed in 1877, and His Majesty the Emperor attended the opening ceremony in person, conferring upon the new school the old loved and historic appellation by which the first similar institution in Kyoto had been called, the *Gakushuin*, which will doubtless always remain unchanged. The education of the aristocracy received every encouragement, both moral and material, from the Imperial Family, which had the effect of greatly inspiring the students.

Count Tachibana became the first dean of the Gakushuin, and under him were one hundred thirty sons and daughters of peers. The course comprised only primary and middle school studies at that time, requiring a period of six years for boys and five for girls; but in 1882 a revision in the curriculum provided the following courses: junior primary, four years; senior primary, five years; junior middle school, four years; senior middle school, three years, with a post graduate course covering two years, for boys; while there were junior, middle and senior courses, each of three years, for girls.

Major-General Tani, veteran soldier and a hero of the siege of Kumamoto Castle, during the Satsuma Rebellion, was appointed president of the Gakushuin, in 1884, when the period for each of the above courses was shortened to three years.

In 1885 the Girls' Department was

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made a separate institution under the name of Kwazoku Jogakko, (Peeress' School), and shortly after, had its own president and so continued until 1906, when it was again placed under the control of the president of the Gakushuin, and resumed the name *Gakushuin Joshibu*, (Girls' Department of the Peers' School).

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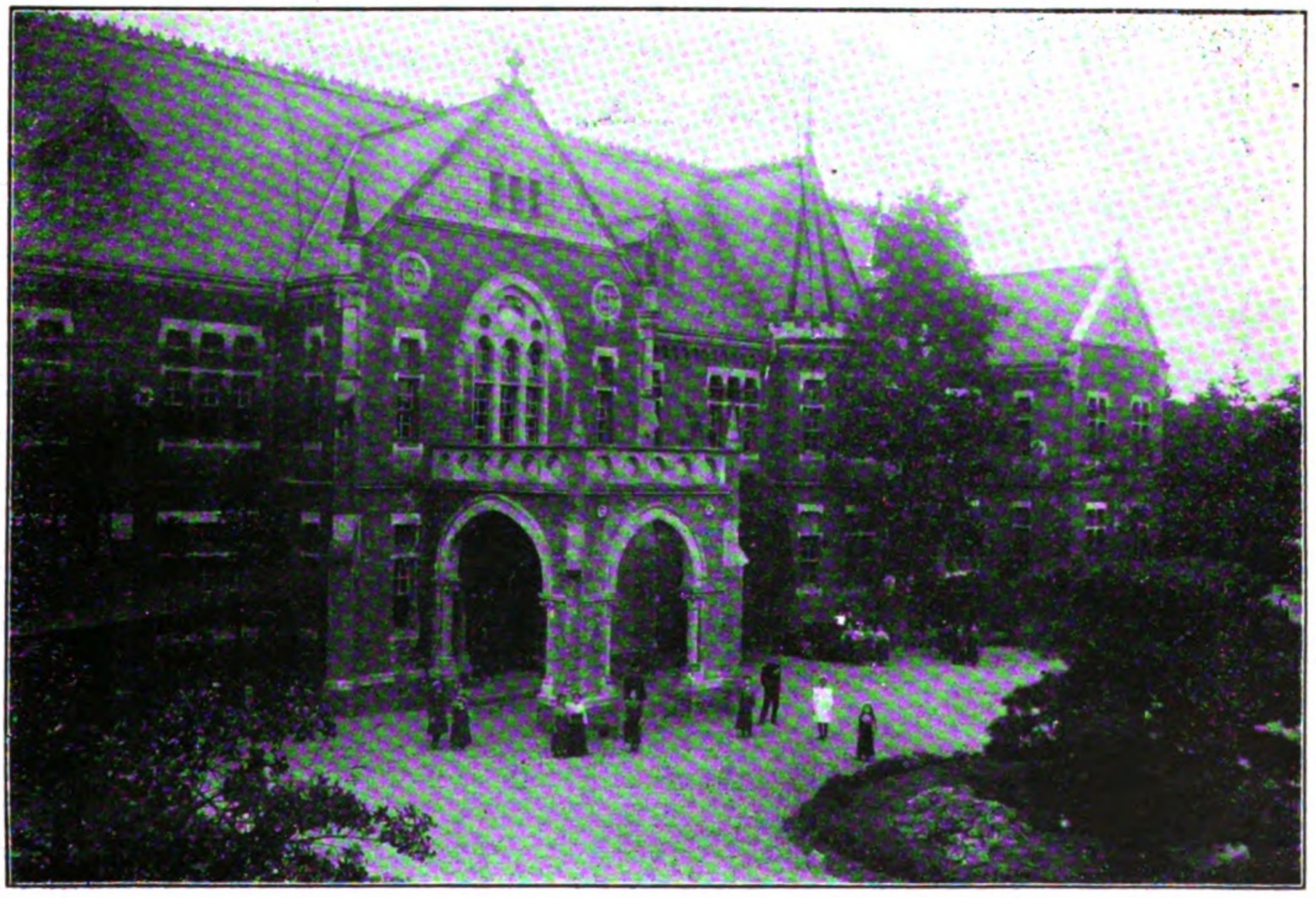

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GRADUATING CLASS, 1911, GIRLS' DEPARTMENT OF PEERS' SCHOOL. *Classe supérieure*, 1911, *Ecole des Nobles, division des filles. Arbiturientinnen der Adelsschule*, 1911.

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building, has many long polished tables, at which the students sit on simple benches. Napery is not used. The kitchen, a most well kept and orderly one, is fitted with gas plates and stoves; the rice boilers from which the three hundred boarding students are supplied, are of a very considerable size. Since there are several princes living in the dormitories, thorough food examinations are made regularly by a specialist and every care is taken in the culinary department.

Various societies and clubs organized among the students afford pleasurable entertainments, and evening gatherings in their club house. Baseball and other outdoor games are enjoyed on the large campus, and a hall was specially built for *jujutsu* practise and fencing, in both of which arts the students are instructed. Horseback riding and swimming are taught, the latter at a beach near Kamakura.

In the school buildings proper are the various class rooms; chemical, botanical, geological, and anatomical departments amply equipped and supplied with specimens and exhibits; and the lecture rooms. A well appointed hospital department is seldom in use, proving the good sanitary conditions and wholesomeness of the life at the Gakushuin.

General Nogi, one of the greatest heroes of the last war, devotes himself to this educational institution with love and self-sacrifice, not seeking nor accepting comforts for himself not enjoyed by his pupils, but living the simple life together with them, and among whom he is much reverenced and beloved.

The buildings of the Girls' Department of the Peers' School are more substantial and attractive in exterior appearance, but are not so well lighted and arranged as the newer frame structures of the boys' school. No dormitories are kept, so that students in attendance from other cities must find accommodation for themselves, but these are very few; the student body numbers some six hundred, including kindergarten pupils four years of age.

The department for these latter is equipped and conducted in the most modern method, and both boys and girls are in attendance, many of whom are dressed in foreign fashion.

The full course of instruction in this institution is about equivalent to that of Japanese high schools, with the addition of training in accomplishments; piano, violin, *koto*, Japanese and European painting, modeling, embroidery, the tea ceremony and Japanese etiquette being taught. The interest and efficiency shown by the full class in both Japanese and foreign cooking, and the nimble fingers of the pupils in the sewing classes prove that even the most aristocratic maidens of Japan are still as domestic in their tastes as when their education was strictly confined to such matters in order to keep them so. Nevertheless, their talents are by no means limited to such arts. A large gymnasium and exercises in progress there, attest to the fact that nothing is being omitted in the matter of physical training; an emergency hospital in the school, provides for proper care in case of any sudden illness or accident.

Her Imperial Majesty the Empress visits the school annually, and the students take great pride in their work to be inspected by her, and in the entertainment arranged for that occasion.

The Peers' School, together with the Girls' Department thereof, is accomplishing its purpose well, affording to the sons and daughters of Japan's élite the best educational advantages to be had in the land.

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THE FRIENDLY RELATIONS BETWEEN JAPAN AND AMERICA

By COUNT OKUMA*

(CONTRIBUTING EDITOR OF *SHIN-NIPPON*)

THE friendly relations which exist between Japan and America arise neither from a political, nor mere passing, passion; but are in accordance with the principles of the foundation of the United States.

The manifesto set down by the "Munroe Doctrine," and again Lincoln's emancipation of slaves, when put together in a nutshell is a promulgation of the principles of the foundation of the United States.

Now, what is the Munroe Doctrine? The Munroe Doctrine is based on the principle of America for Americans in opposition to the aggression of other European Powers.

Lincoln's abolition of the slave trade, it goes without saying, was an act of pure humanity; however, it was the cause of the great drama enacted by the Civil War between the Northern and Southern States. The declaration of this great Civil War and this for the cause of humanity, is again in accordance with the principle of the foundation of the United States.

And this principle of the United States was preëminently set forth toward the end of the 18th century, and it was this principle which opened the eyes of Japan, who had for two hundred and fifty years been sleeping a long sleep, and again which brought Japan in contact with civilization and peaceful and friendly relations with the powers of the various European States, which she now enjoys.

The celebrated Thomas Jefferson, the third President of the United States, who drew up the Declaration of Independence, as a first step towards the strengthening of the States, wanted to annex the coast along the Gulf of Mexico. And, sometime after his retirement from the Presidency, the United States annexed a part of Mexico, which is to-day known as the State of Texas. It was the accomplishment of the long cherished desire of Jefferson, and at the same time his attention was drawn toward the Pacific Ocean, and naturally toward Japan. He made a statement to the effect that it was important to take possession of California in order for the United States to strengthen her power in the Pacific; and there is a document to prove it was due to Jefferson that the first Envoy of the United States was sent to Japan.

During the Presidency of Jackson, Edmond Roberts was entrusted with the negotiations for the treaty with our government to open our ports and with orders not to proceed to Nagasaki, but to go as near to Yedo as possible, so that the Dutch would have no cause for interference. Roberts set out with various presents and with instructions to the effect that, should he come to an understanding with our government, he should distribute presents to the amount of $10,000.

However, a great calamity befell in the death of Roberts, on his way out, and the mission fell through, the expedition being compelled to return home.

At that time our country was closed to all commerce, except with Holland and China, and even these two countries were only permitted to carry on their commerce at Nagasaki, and in fact even then only at a small and insignificent quarter called Deshima; at this time Nagasaki was the lungs through which

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our nation inhaled its civilization, as it were. So that the few countries of Europe who had their interests in the Far East were obliged to choose Nagasaki as the seat of their negotiations with the Tokugawa Shogunate.

But not so with the wise policy of America, who, instead of imitating the other European States, and cabling at Nagasaki, wisely chose a port near Yedo, as a means for carrying on negotiations; for fear the Dutch, who had monopolized the commerce between our country and Europe, would stand in the way, the United States Fleet came to Uraga.

Several times the United States Fleet had come, but every time they came, they met with failure; and it was not until the coming of Commodore Perry that the long desired wish was achieved; i. e. the opening of Japan. For almost forty long years had America worked to achieve this. England, on the other hand, was first on the field as regards the commerce of the Far East, by her conquest of India; again, England having possessed and ruled India, had various troubles with China, north of India.

Turning to Europe, the various European States were held together for a long time by the ties of the Holy Alliance; gradually this alliance fell through and Europe was plunged into revolution and a national independence movement, which led to a universal confusion causing Europe to be thrown into a state of turmoil which lasted for forty-eight years. On the other hand, America, who had freed herself from the yoke of England and had established her independence, had made herself a Power, developing unlimited resources of wealth, and enjoyed a long period of peace.

So it was by no chance and it is quite natural that such a country as the United States, inspired by the divine mission of peace, should open our country for us, after it had been closed to foreign intercourse for two hundred and fifty long years.

The establishment of new Japan may be due to various causes, both internal and external, but we are indebted to the United States for being the first to come and arouse us out of a long slumber. Ever since that time America has been our constant and firm friend and has ever acted in concert with us and has helped us to develop our country. Had not the U. S. Fleet arrived, undoubtedly some other friend of the world would have made us open our country just the same; but it is to the great and lasting credit of the United States that she hastened it on for us in a most peaceful manner.

The friendly relations between Japan and America have always been of a peaceful character, historically recorded by the Articles drawn up in the Japano-American Treaty in the 6th Year of Ansei. According to Article II of this Treaty, "Should dispute arise between Japan and any European State, America is prepared to stand as mediator between the two countries." The Treaty with Great Britain, Russia, Holland and France was not so. Article II of this Treaty was only drawn up in the Japano-American Treaty, and was not stated in the Treaties with other Powers. From this, it is easy to perceive the kind and friendly intentions of the United States at the time when our country was opened up. The motive of this Article clearly defines intermediation in International Law of the present day. Again the drawing up of this Treaty was an element of the principle of the foundation of the United States. After the Ansei Treaty had been ratified, it is true, a few amendments had been made, however, they in no way interfered with the cordiality of our relations. General Grant visited our country in the 12th Year of Meiji, when there broke out a dissension between Japan and China, and he kindly arbitrated for us. Coming to present times, the Peace Conference held at Portsmouth was another informal sign of the friendly relations and of the traditional friendliness on the part of the United States.

All these proofs point out clearly that the friendly relations between the United States and our country are by no means of an ordinary character. The thread end of the entangled mass was found, so that the rest was easy, the United States being the thread end to disentangling

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the way to our foreign intercourse; so the friendship of the United States was the model and standard upon which our intercourse with the other Powers was to be based.

The United States was consulted in matters regarding our foreign policy, our adviser being Mr. Townsend Harris, who first came to our country as Consul General, and signed the Japano-American Treaty of the 6th Year of Ansei and was later promoted to Minister Plenipotentiary; his advice on politics enlightened both our government and people who were totally ignorant in diplomacy. America took the lead in politics.

Through this means we were able to procure certain harmony, and thus we were much benefited; however, whether owing to our isolation, or the half civilized state of our nation, we were not able to understand the importance of intercourse, and a deep anti-foreign feeling among our people could not easily be swept away; the people of our country fixed their eyes on the United States with suspicion, held the mistaken idea that the United States intended to threaten and bring a great calamity upon them.

For example, the Lord of Hikone, Ii Kamon, who actually signed the Japano-American Treaty, despite the opposition of the people who were surging with indignation against it, fell a victim to their mistaken belief, that he was being deceived by the glib tongue of America, and was assassinated (1860) just outside the Sakurada Gate; during a great snowstorm in early spring. Again in 1862, Tsushima-no-Kami, Ando Nobumutsu, was taken by surprise and with great difficulty managed to escape assassination; also on account of his not fulfilling the desires of those who held the mistaken idea that America had a hand in the politics of our country; although of course there may have been several other reasons as well.

Our people for a while, holding these anti-foreign views, either assassinated or attempted to assassinate, high authorites, and finally began to attack foreigners. In the instance of the mob at Akabane, they attacked and murdered W. A. S. Heusken, Interpreter to the United States Legation. Such acts of violence were enacted at different places in the country.

On account of this assault and murder of Mr. Heusken, all the foreign ministers joined together to file a protest against the Japanese Government and determined to haul down their flags and at once go to Yokohama. At this critical moment, Mr. Townsend Harris, who knew that the blame did not rest with our Government but with the few who carried mistaken ideas in their heads, coolly remained at his residence at the Zempuku Temple, in Azabu, without joining the other ministers. In spite of this grave breach of International Law, it was he alone, who kindly and in a friendly way, overlooked the offense. But, this misrepresentation of foreigners did not stop here, which was quite natural as the nation did not understand the real meaning of international friendship.

Whenever the Powers had any demands to make, the United States always stood as either proposer or adviser to our Government; during the Civil War between the Northern and Southern States, Great Britain and France stood as advisers in place of the United States.

The United States, being a very religious country sent out several missionaries, as soon as the friendly relations between our country and America were established. However, these able missionaries who came out full of hope, being only allowed to preach their faith in the Treaty Ports, found it a very difficult task to spread their faith, so they were obliged to take up education or practise medicine, in order to further their work.

Fortunately, they were able to influence a few of the people. It would be impossible to enumerate all names, but the men who were the first to come and who did a great deal of good for our people were the Revs. Verbeck, Hepburn, Brown, and William Ballagh.

The Rev. Hepburn, who lately died at the good age of ninety-six, did much for the progress of medicine, and also with the aid of the late Mr. Ginko Kishida compiled a Japanese-English dictionary

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which was the only such dictionary in existence during the early part of the Meiji era; at this time there being no printing houses in Japan, Hepburn was obliged to send his manuscripts to Shanghai to have the dictionary printed, as a subscription to which, I presented $1,000. The building which was erected in the grounds of the Meiji Gakuin, in memory of Dr. Hepburn was recently burnt down by fire on the very day his death occurred; that building he erected out of the funds saved from the royalty derived from the sale of the Dictionary.

Dr. Verbeck was my teacher at the time I was studying in Nagasaki. I found that it was highly necessary to study English, in order to carry out my future political career, so I studied under him.

Not only did America send missionaries; also several came from England, so that English became widely taught and studied, and this through the teaching of the missionaries. Vast amounts of money were sent by the Board of Missions, and as a means of spreading the faith, several mission schools were established in Tokyo, Kyoto, Kobe and Nagasaki.

The greater number of missionaries throughout the world are American. In our country, there were numbers of English, French and other missionaries also, but the Americans were by far the greater in number. And it goes without saying that a great number of these American missionaries, besides their duty of spreading their doctrine, have indirectly helped to further our enlightenment and establish our new civilization.

This Christian movement is supported by wealthy, powerful and influential persons in America, and the funds are the subscriptions of philanthropists, and it is indeed a philanthropical work.

It is by no mere chance that our nation should, after seeing the progress of civilization in Europe and America, gradually wake up and welcome this great undertaking of America.

We must bear in mind that our educational system, after the Restoration, was due to America. The management of our universities, middle schools and normal schools were borrowed from the American methods, and instructors in English in the various schools, were for the most part Americans. The Kaisei Gakko, now the Imperial University, procured the services of Dr. Verbeck as its superintendent; before this he was engaged as professor in the Nagasaki Chienkan. Regarding the management of the primary schools, Dr. Murray was consulted; and with regard to the normal schools we are greatly indebted to Mr. Scott; however greatly the system of these various schools has been changed, the United States is closely connected with our first educational system of Meiji.

Again we have to be grateful to the influence of Captain Jense, of the Kumamoto Yagakko, to the great merits of Admiral Clarke of the Sapporo Agricultural College and others.

We have to refer to English as the principlal foreign language to which we owe our new civilization. When speaking of learning a foreign language, English was taught.

The learning of the present day, however, has taken a wider aspect, and in science German books have been introduced and the German language studied; but English is still without doubt the principal foreign language; for this reason we must not forget that English literature affects our own.

The early Christian missionaries made a great blunder, our doors to foreign intercourse closed and our people were warned, on penalty of death, not to attempt to leave our shores. At the time of the ratification of the Treaty of Ansei, Simmi Buzen-no-Kami and his train set out upon the Pacific for America and this was the first time in our country that an Imperial Envoy had ever set foot on foreign soil. This was in January, 1860. They set out from Yedo Bay on board the U. S. Warship, *Powhattan* calling at Hawaii, then turning their course toward the Isthmus of Panama where they landed. They look this route, because at that time the Pacific railway did not exist; hence, they were obliged to take train

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from Panama, in order to reach the Atlantic coast; and there, by courtesy of the United States Government, a warship was waiting to carry them in safety to Washington, where they were received in audience by the President, and accomplished their mission.

Simmi and his train set forth for the Capital in the native manner of a *daimyo*, followed by a long train of retainers, much to the amusement of the Americans, which of course was quite natural as they were of a different race, had different customs, and totally different etiquette.

It was a quaint sight, for the people of the United States, to see the dignified manner in which the men strutted along the street after the fashion of the *daimyo* processions in feudal times; they had their hair dressed in *chommage* style, and they wore *kamishimo*, *jinbaori* and *yakko*; the spear bearer looking as if the whole street belonged to him and flinging his spear from side to side, surprised and amused the onlookers.

Congress voted $ 8,000, and resolved to treat the guests as State visitors.

The news of the visitors soon spread far and wide to all the States through the smart medium of newspapers. Here's fun !!! Every State passed the resolution to welcome and invite the *daimyo*, and in the invitation they begged him to come in the same manner as he had gone to the Capital. Thus they made a tour round the principal cities where they gained a deal of knowledge. For the first time in their lives, they went aboard a warship; for the first time had seen a train, the electric telegraph, great factories, schools, newspapers, and printing; everything they cast their eyes upon was all new to them, and great was their surprise at seeing the accomplishments and organs of civilization.

It is a curious coincidence in our Japan-American history, that where our first Imperial Envoy crossed by rail, is now being cut away to form the Panama Canal in order to facilitate navigation between the East and West.

After the Restoration, in October, 1871, a second Imperial Envoy was sent to both Europe and America; this time the retinue was not so great as for the previous expedition, but the persons sent were more distinguished; Udaijin Iwakura being despatched as Ambassador Extraordinary, and with him the veteran statesmen of the Meiji Government, and founders of New Japan, such as Marquis Kido, Marquis Okubo, Prince Ito; the other followers comprised the vice-Ministers of the various departments, who were sent to investigate different systems, arts and sciences; besides several other people of wealth, and the Mayor of Tokyo, the total being nearly a hundred persons, which was fewer than in the first mission.

This mission was able to go to Washington without having to land at Panama, as the Pacific railway was already open to the public. The mission remained in America for seven months: with it were some sweet little girls who were sent to prosecute their studies, and this was the first time in our history for sending ladies abroad. They were Misses Sutematsu, Yamakawa (now Princess Ōyama), Shigeko, Masuda (now Baroness Uryu), Umeko Tsuda (now Head of the Joshi Eigaku Jiku), whose ages varied from eight to twelve years, they landed in long sleeves and *hakama*. These young girls remained for ten years in America. Those innocent and sweet girls to study in America, are of interest in the history of the friendly relations between Japan and America. Many young men went also, so that many of the schools were filled with our young men.

(To be concluded.)

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TEI UYEDA PRINCESS OYAMA BARONESS URYU UME TSUDA RYO YOSHIMASU

GIRLS SENT, 1872, BY IMPERIAL GOVERNMENT, TO THE UNITED STATES, TO BE EDUCATED. *Filles envoyées, 1872, parle Gouvernement Impérial pour être élevées aux Etats Unis. Mädchen durch die Kaiserliche Regierung zur Erziehung nach Amerika geschickt, 1872.*

Photo. by T. Hasegawa

Photo. by T. Hasegawa

LANDSCAPES. *Paysages.* *Landschaften.*

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PHOTOGRAPHY IN JAPAN

A LITTLE over half a century ago, among the other innovations which came to Japan with the introduction of Western civilization was photography. It was at first looked upon by the masses as a black art, and many and many a day passed before people could be persuaded to have their pictures taken, or to countenance the practise of such necromancy as they regarded photography to be.

Lord Mito, known as *Rekko* about that time, the Kayei period (1848-1843), was one of the first men of prominence to start investigations in photography, giving orders to Kikuchi Chu, one of his retainers, to go to Nagasaki to obtain whatever information on the subject was available there, as that city was the gateway of all that emanated from the Western world.

In Nagasaki, Kikuchi learned of a Dutch book containing elementary instructions in photography, and was able to secure it. The services of a noted Dutch scholar of the time, Yanagawa Shunzo, were next sought, and the book was translated into Japanese.

Having mastered the subject as explained therein, Kikuchi, returned to instruct the Prince, and immediately the necessary outfit, camera, chemicals, etc., were ordered from Europe through the Dutch merchants in Nagasaki. These arrived, and the art of photography was practised in Japan for the first time by Lord Mito himself.

But as his work was merely a pastime, it had little or no effect upon the development of photography in the business world. That came some years later, and the pioneers in the photographic business were Shimooka Renjo, in Yokohama, Ueno Hikoma, in Nagasaki, and Tamagawa Sani, in Yedo (Tokyo).

The progress and use of the art, and even its study, were seriously retarded by the superstitious fear and dread with which it was regarded by the people, who thought it endangered their lives.

Shimooka Renjo was the first in the field as a professional, soon after Yokohama was made an open part, and he met with the greatest difficulty in pursuing his work. He was something of an artist, having studied painting, and when he learned of photography through one of the *hatamoto* of the Tokugawa *Shogun*, who showed him an example of the art brought over by the Dutch, he was greatly impressed with the wonderful detail and naturalness of the picture, and determined to learn the process by which so marvelous a likeness could be produced.

Shimooka was a native of Shimoda, where the American envoy was staying at that time, and upon hearing that Mr. Heusken, the Minister's interpreter, was well equipped for taking photographs, Shimooka quitted Yedo, where he had been unable to gain any knowledge whatever of the coveted art, and betook himself to his native place in the hope of learning photography from the American. To accomplish this, his first step was to enter the service of the minister as a menial, in order to somehow make the acquaintance of the man with the

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camera, for he did not dare go about his purpose openly, or allow anyone to discover his real object, for fear of being condemned as a sorcerer by his people.

He finally contrived to accompany Mr. Heusken upon a walk among the hills one day, and while alone with him made the request, for which he had waited an opportunity so long, to be taught the principles of photography. Mr. Heusken readily complied, and there and then, with a tripod constructed of tree branches, and a make-believe camera of a few pieces of cardboard, he began the first lesson of explanations.

Shimooka's delight was unbounded, his enthusiasm unabating; he guarded his secret jealously, kept on the alert for a chance to take another step in the 'magic' art, and when he learned of the arrival in Yokohama of a real photographer from America, left straightway for the port to make the acquaintance of the much envied professional.

That individual tarried but a short time, and doubtless the supreme moment in Shimooka's career seemed to him to have arrived when he was able to acquire the photographer's complete equipment of photographic apparatus and supplies, and open his own studio to the public.

He had to depend entirely upon the patronage of foreigners, for no Japanese could be induced to go near such a place. Even so, things went well enough until his chemical supplies were exhausted and there was great difficulty in replenishing the small photographic laboratory; worse still, after he finally succeeded in obtaining the necessary chemicals, he was ignorant as to the proportions in which they must be used, and his experiments, one after another, resulted in utter failure until his new stock was almost consumed, without return in money or in knowledge, and he had fallen in debt to a considerable extent. Shimooka and his wife were in despair, and it was decided that his beloved project must be abandoned for the sake of their fortunes. But he determined to make one more, a final, trial, and to his great joy it brought success. He quickly recovered his business, paid his debts and delved more deeply into the mysteries of the black box and the dark room.

He was desirous of making views of the city, knowing that he would find ready sale for the pictures; but he would have been in great danger had he attempted to do so openly, so he was under the necessity of devising a means to do so under cover. This he did by placing his camera inside a palanquin, so that he could manipulate it behind the drawn curtains without its being detected, and had himself carried through the streets. Fifteen views of the city of Yokohama were obtained in this manner, the first photographs of public places in Japan, and they at once became popular among foreigners, and brought large returns to their clever maker.

When the day finally come when the people learned to understand photography and appreciate its pleasures, they were as enthusiastic in its favor as they had been against it, and have ever since been found to be most liberal patrons of the art. Photographers sprung up all over the various cities, and Asakusa district, in Tokyo, became a prosperous locality for small studios and has remained so to the present time, that being the great pleasure resort of the capital.

With their great inclination to the

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Photo by T. Hasegawa

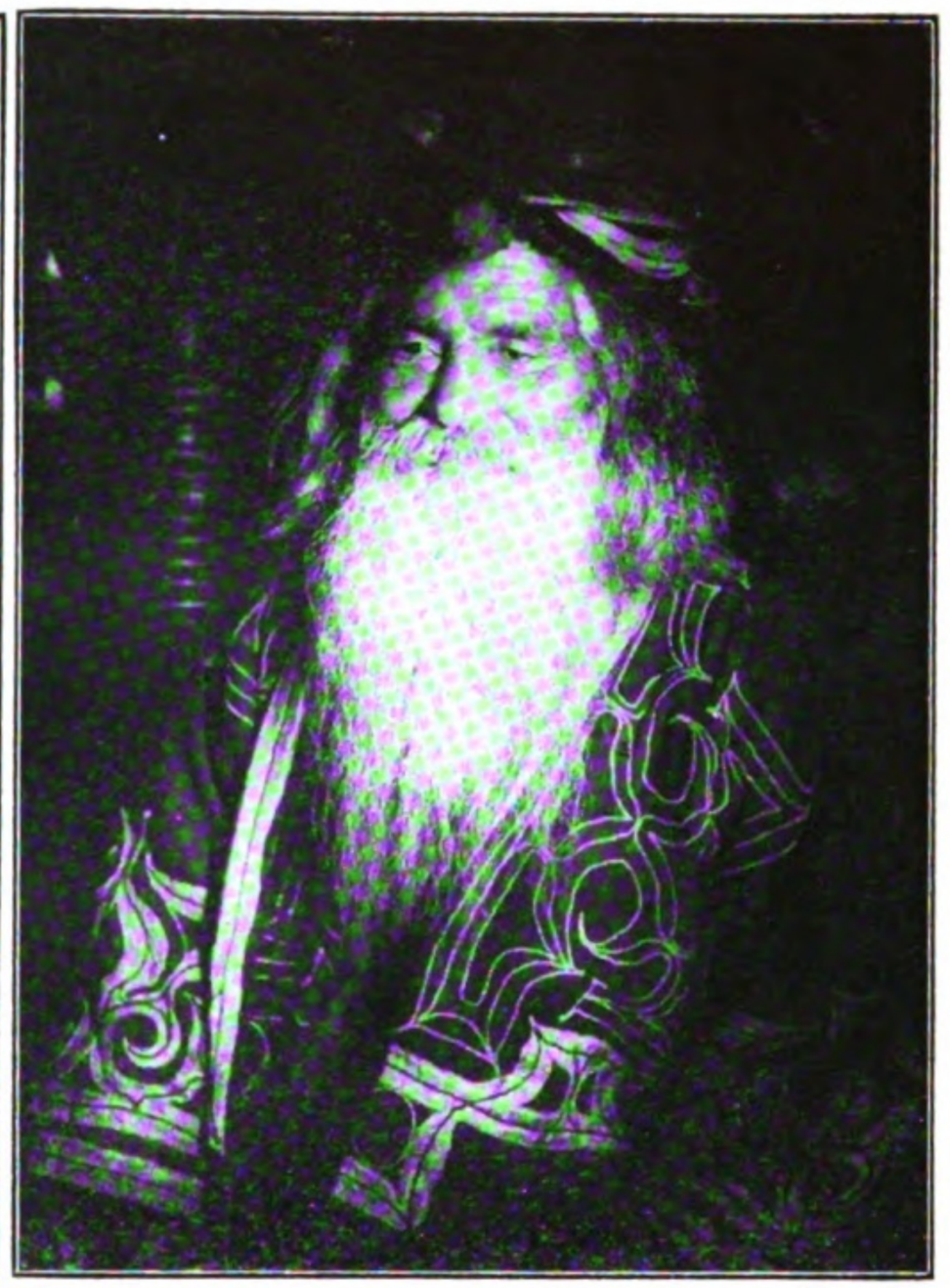

Photo by T. Hasegawa

Photo by R. Konishi

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CHARACTER STUDIES. *Etudes de caractère. Charakter Studien.*

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POSE AND EXPRESSION. *Pose et expression. Stellung und Ausdruck.*

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artistic temperament, it could not but happen that among the herd of Japanese photographers that considered only the commercial possibilities of the camera, there should be a number who worked also from the artist's viewpoint. Modern developments in photography in the West have helped these to attain a worthy place in the profession, and to express, through the medium of the camera, many of the varying effects in light and shade, composition, and expression possible with the brush, both in landscapes and portraits, as will be seen in accompanying illustrations, a number of which are reproduced from examples shown at the Anglo-Japanese Exhibition.

THE TEMPLE BELL

By CLARA BURTON

A sound of music vibrates from the hill,
The rich deep tone doth cast a soothing spell;
It passes me and floats far on its way.
It is the temple bell.

Our thoughts once spoken travel on our words,
As on a distant journey they must go;
What minds they reach, whose souls they touch at last,
No one of us can know.

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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris, (1859-1909) the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

II

AS there is still some obstacle to our departure, to-day (the 8th) finds us in the same place.

This evening the moon is exquisitely beautiful, and seems, as she hangs shining in the night-sky, as if about to plunge into the wave-furrowed waters. Gazing upon this scene, there came to my mind the words of the poet, Narihira:

"O ye mountain-peaks, flee backward,
Yield no covert to the moon!"

If Narihira should compose a poem at sea, thought I, it would read thus:

"O ye crested waves up-climbing,
Yield no entrance to the moon!"

Musing in this wise, the following stanza formed itself in my mind:

"I can but fancy as I gaze
Upon the moon's resplendent light,
That these, its ocean-blended rays,
Are signs that yon Celestial River *
Hath source in seas of upper height
(And that the moon mistakenly,
Makes haste to seek our lower sea)."†

9th day.—We arose early this morning, expecting to reach the place called Nawa, to-day.

Many persons had accompanied us thus far on our journey. Among them were Fujiwara no Tokizane, Tachibana Suyehira, Hasebei no Yukimasa and others. From the time of our leaving the governor's residence they followed our course and overtook the ship in various places; and, of a truth, the depth of their kindness seems to me greater than the depth of the sea.

To-day we all parted from each other for the last time; and, leaving behind the host of friends who had come for the purpose of bidding us farewell, the sailors gradually rowed the ship away from the shore, till at length the forms standing there grew indistinct and lost to view in the distance, while, no doubt, we upon the ship were also hidden from their gaze.

They have words, perhaps, that they long to speak to us, and we, too have thoughts which we would express to them; but there is no longer any opportunity. Pondering in this wise over the matter, I composed the following lines:

"Ah! They know not, undiscerning
(Since there is no shape or sign),
That our hearts, in sorrow yearning,
Seek them crossing o'er the brine."

The ship has been passing in her

* Name applied to the Milky Way.

† The lines in parenthesis contain the implied meaning or the "reading between the lines," in this stanza.

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course to-day the pine groves of Uda. I know neither the number of these pines nor their age ; but the scene along the shores is indeed an enchanting one. White waves beat with mellow music against the deep widespreading roots of the pines, while storks flit sportively hither and thither from bough to bough.

Inspired by the wonderful beauty of the scene, the master of the ship composed the stanza :

"I note, while far my gaze doth roam,
How in the top of every pine
A stork hath made its home.
And thus, methinks, each unto each appears
The friend and comrade of a thousand years"

The scene is so fair these lines utterly fail in describing its loveliness ; and while we gazed and gazed upon it, the ship was borne onward in her course, and the sun went down leaving sea and mountain alike hid in darkness. The gloom deepened till night hung so darkly around us that we could not tell the east from the west ; and, as we knew nothing of the weather, could only confide ourselves to the helmsman.

Even men unaccustomed to life on shipboard felt timid, and it is not to be wondered at that the women and children, lying with their heads down in the hold of the ship, should have been greatly alarmed. It seemed fearful enough to me ; but the helmsman and sailors sang songs as the ship went on, apparently finding no cause for dismay. The following is one of the songs :

"Out on the wild, springing moorlands,
I cried with the hurt and sting
Of the stiff ribbon-grass that cut my hands;
And now for the greens I bring,
Will my parents give me aught, I wonder,
Or will my gleanings go
To make a feast for my mother-in-law,
I'm sure I'd like to know.

* * *

Shall I go back?—I'd like to see him—
The lad that I met last night,
I'd dun him well for the money he owes me
(The miserable little w ght);
For he told me a lie, and he won't come near
To pay me or make it right."

The sailors sang many more songs, but I will not transcribe them here. The ship's company, amused at the quaint words, laughed heartily ; so that, in spite of the tempestuous sea, their hearts found means of solace and cheer. Passing the time thus, by degrees the vessel made her way to her destined harbor, albeit the sun had long gone down, and she was much belated.

An old man and woman have suffered more from seasickness than any others of our number, being obliged to lie down constantly, and unable to eat anything.

10th day.—The ship has remained to-day in the port of Nawa.

11th day.—Rising at dawn, this morning, the crew put their oars in motion, intending to proceed as far as Murotsu to-day.

All the passengers were asleep when the ship started. The sailors themselves could see nothing of the sea and its condition. They saw only the moon ; and knowing thus which was east and which was west, urged the vessel on her way. Thus progressing, the morning broke, and rising we washed our hands and faces, ate breakfast, and went the usual routine. By this time, day was fully upon us, and at length we reached a place called Hané. One of the children hearing the name, said, "I shouldn't wonder if this place were like the wing (*hane*) of a bird." As the child was but a little creature, those who heard the speech laughed over it and thought it very charming. Whereupon the little one said : "I'll make a verse about it."

"If this place is like its name,
And a wing, just as they say,
Then I wish it would fly and take us
Home to Kyoto far away"

As both men and women on board were very anxious to reach the capital,

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although the stanza was not a good one, they did not forget it; but treasured it up in their hearts as something quite interesting.

On hearing the child's artless question in regard to the place called "Hane," memory recalled my own lost darling, and the thought of her would not leave me. Remembering how the child had accompanied us from the capital to Tosa when the governor went to the province, and how on our return we number one less, the grief of a mother's heart was to-day even greater than usual. As reads an old-time song:

"Toward the far northern land
Wild geese are flying,
'Mid their sky journeyings
Mournfully crying.
Ah! It must be that sore
Is their fond yearning
O'er one that hither came,
Now unreturning,
Here on this alien shore,
Lost to them evermore!"*

Moved by the memory of this song and personal grief, the writer composed these words:

"Regrets there are full many.
Ah me! but none so sore
As the pang of sorrow for a child
Whose little life is o'er."

12th.—There has been no rain to-day. As the ship has been belated, Fumitoki Koreshige came from Narashitsu to Murotsu, thus overtaking us.

13th.—It rained a little, this morning, about daybreak, but afterward ceased altogether, so that men and women one and all went out on shore in search of places suitable for taking baths. The writer noting the appearance of sky and sea, made this stanza:

"Cloud-mist and sea are all mingled together,
Thus bewildering me:
Were a fish-wife but here I would ask her to tell
Which is cloud—which is sea."

* A comment says that a wife, bereaved of her husband in her provincial home, composed those lines while returning to the capital, as she heard the cry of the wild geese in their flight.

To-day, for the first time since we went on board ship, we donned our scarlet robes; for while at sea we were fearful lest the gods, who are fond of bright-colored red apparel, should take them away from us.

As it is now past the tenth of the month, the light of the moon is exceedingly beautiful.

14th.—As it rained at dawn, we remained here in the same place. In spite of the fact that there is no food on board suitable for occasions of religious abstinence, the master of the ship endeavored to observe the day properly. His observance, however, came to an end at the hour of the horse* owing to his lack of fast-day food. Besides, the sailors had succeeded in catching a large *tai*.†

As there is no money on board, he obtained it in exchange for rice, a mode of purchase often practised on the ship. Another fish of the same sort was afterward caught, in return for which we gave wine and rice to the crew; so that they did not feel in a very bad humor over their bargain.

15th.—To-day, we could not make gruel of rice and *azuki*,‡ to celebrate the New Year's season. Much to our regret the weather proved unfavorable and the ship did not proceed. We have now been on shipboard for more than twenty days; and our only occupation is prolonged gazing at the sea. In reference to this, my little daughter composed a stanza:

"Wind and wave rise up together,
Wind and wave sit down together.
I think they must be

* That is, noon.

† Tsurayuki, as a Buddhist, should have abstained from "fish and flesh" on that day, but no doubt the capture of a delicious fish proved too tempting, and the want of "fast-day food" furnished an excuse.

‡ A small red bean.

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Comrades or friends very near to each other,
These winds and waves of the sea."

Although composed by a person of but little importance, the lines themselves are certainly entertaining.

16th.—As wind and wave have not gone down, we are still in the same place. "When are the winds and waves going to subside, and we to pass this cape?"

This is theme of our thoughts and wonderings; but nevertheless there seems no likelihood of calmer seas and less violent winds at present.

Under these circumstances some one, looking out upon the billows as they rose aloft, composed these lines:

"'Tis said that, on the sea-wave's crest,
Even the hoar-frost may not rest;
And yet, I trow,
Amid these billows is falling *snow*."

Well, from the time we first went on shipboard up to the present, it is now just twenty-five days.

17th.—This morning there was not a cloud; and day dawn, blended with the light of the moon, was exceedingly beautiful. For this favorable weather the ships' company rejoicingly gave thanks to the gods. All being thus favorable, the ship proceeded on her way; and wondrously fair to see, in truth, were the blue spaces above and the blue seas beneath us. The outlook brought to mind these words by one of the olden time:

"Rudely the oar of the boatman pierces the moon in the billows;
Forcibly presses the ship on the skies in ocean beneath."*

This poem was heard long ago, and unregarded at the time. A certain person also composed a stanza:

"As the ship glides over the moon far beneath her,
Down in the depths of the sea,
What opposes the stroke of her oar can be only
The boughs of the Katsura-tree."*

On hearing this, another composed the following:

"As I see the moon's reflection glow,
Down in the billows far below,
We seem to cross the arching heavens
Amid the sea
Ah! Sorrowful that thought to me!"

While we were indulging in these poetic pastimes the day had fully dawned. However the sailors said to us: "A black cloud has just come up, and we are likely to have a gale. We must turn the ship back."

During our return to the former anchorage the rain descended with violence, so that the ship's company knew not what to do and were in sore distress.

18th.—Still in the same place. The sea being rough to-day, the ship did not go out.

The scenery along this part of the coast is very picturesque; but owing to seasickness, we take little note of the beauty around us. The men on board are probably amusing themselves by composing Chinese poetry.

As the ship did not proceed to-day, one of the company, feeling exceedingly dismal, produced the following:

"Unregarding the years or the months in their season,
Ceaseless evermore
Fast fall the snowflakes mid the wind-driven breakers
That dash on the shore.

This stanza was a chance production by one but little given to poetic efforts. Another person composed these lines:

"'Mid the wind-driven billows that break
On the seashore, the blossoms awake;
But spring and the nightingale bide all unknowing
That flowers are blowing."

* These lines are attributed to a famous Chinese poet.

* Though the genii in the moon are always cutting this tree, it has the immortal fashion of springing up fresh again.

(To be continued.)

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SAYONARA

By EUGENE FRANCIS

(MRS. CHARLES BURNETT)

Love on the mountains in Life's golden morning,
Temple bells calling the unrisen sun—
Shadow-wing of a homing heron
Crossing the moon—and the day is done.

Strange sweet song of the samisen,
Haunting music of long ago—
Breath of wind in the cherry trees,
Dream-song of Love that I used to know.

Terrace and garden in bridal robes,
Blossoming ume—April snow;
Dove on a low-branched cedar sighing
Song of a summer of long ago.

Burden of sad wistaria bloom
Dropping passionate amethyst tears
Onto the ground where her geta danced
Joyously down the years.

Breath of a God on the fountain
Lulling the water to rest;
Lotus-flowers closing soft petals,
A tear-drop deep in each breast.

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Banners of lovely iris
Drooping on stately rods—
Stealing away to Dreamers'-land
To bloom in the Garden of Gods.

Yellow, round moon, like a lantern hung low,
Meeting the sea in the west—
Glory of golden day in Japan
Dying on Fuji's crest.

Dream-eyes whose witchery's calling, calling
To me across the years—
Nightingale in the bamboo forest
Voicing my love—my tears!

Over the arching bridge, your spirit
Lighting the shadows of night—
Swaying, comes as you used to do,
Moon-goddess, silver white.

Yearning, my arms reach outward;
Straining, I list for your breath;
Ah, sword of my fathers, upon you
I gaze—and I smile at Death!

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

IV

I FIRST went to Yedo (now Tokyo), the western capital of old Japan, in the year 1865, accomplishing a long cherished wish, which before had been impossible, owing to the impediments in the way of travel for foreigners unless with official parties; and it was only that the Russian Consul had business in the *Shogun's* capital that brought me the opportunity of joining such a party and journeying in safety to the metropolis.

Through the courtesy and kindness of the Bakufu officials, it was arranged that we could find accommodations, while in the city, at a large monastery and temple near Takanawa, and they also placed at the disposal of those who wished to go about in the city, a guard of mounted *samurai* to afford necessary protection, as Yedo was infested with bands of *ronin* of strong anti-foreign feeling, and the Government authorities had to take every precaution to prevent attacks upon foreign residents.

Having no other object in visiting the city except to see its sights and to familiarize myself further with the manners and customs of the country, I spent my time in doing so, notwithstanding the fact that whenever I ventured forth, a guard of soldiers had to escort me. I regretted this trouble to the officials, but at the same time was grateful for the safety they afforded me, and could not wish their attitude toward foreigners different from what it was, such excellent care of us did they seek to take. The guards were ever at my side as I wandered about, even surrounding me while I ate a meal in a restaurant, so that I really could not go about as I pleased.

Riding on horseback one day, passing the place where now is Mansei Bridge, not far from Suda-cho, I observed the elevation of Surugadai, and thinking the position would give me a good view of the city, I suggested going to the top of the hill, but the guards would not consent to do so. It seems a strange coincidence that I was afterwards able to build the present Orthodox Church on that very spot, which happened quite unexpectedly and as though providential.

Many of the foreign ministers and consuls being in Yedo just at that time, they were tendered a banquet by the Bakufu officials at the *Shogun's* palace, Yedo Castle. Being of the Russian Consul's suite, I also was one of the guests and greatly enjoyed the entertainment provided.

We were taken to and from the castle in Japanese palanquins (*kago*), placed at our disposal by the hosts; it was my first and

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last experience in being carried in that delightful fashion. I do not recall, at present, the name of the particular part of the castle in which the banquet was held, but it was spacious and grand, and the *tout ensemble* of that gathering of government officials in full dress, native and foreign, the Bakufu and the foreign ministers and consuls in full regalia. and marching in their respective order, was altogether splendid and impressive, and could not but inspire any onlooker with the deepest admiration for the dignity and decorum of the Japanese, on such an occasion, even to the minutest details.

While the manners and customs of the Japanese may be lacking in many particulars, that does not obscure the fact that they have usages and conventions which are most polite, and on the whole I think them a very courteous people. During my residence of fifty years in Japan, I have met with all kinds of people, having twice made evangelistic tours from Hokkaido to Kyushu, and not once have I been subjected to insult from any of them. On one occasion, as early as 1878, while preaching at Fukuoka, in Kyushu, I experienced a certain amount of annoyance at the hands of a body of Buddhist priests attending the meeting, who, in an effort to interrupt the service, rose and created such a disturbance that I was compelled to discontinue in the middle of my address. However, I considered this no insult to me, but merely a demonstration of disorder, and my other hearers made every effort in my behalf.

Considering the strict attention paid by the Japanese to certain of their rules of etiquette, I have always thought that foreigners should conform to, and show every respect for, the polite usages of the country; such as removing one's shoes and hat upon entering a Japanese dwelling, however humble; and maintaining the prescribed sitting posture while there. Having on foreign clothes can never seem a valid excuse for one to sit on Japanese mats with one's legs crossed, in the presence of Japanese who sit properly erect, according to their custom. Such a breach must be regarded as extremely rude, and in all the years I have lived here, regardless of the clothes I wore, I have never sat with my legs crossed while in company in a Japanese house.

It may be remarked here that the native dress is better suited to native life, climate and people than European clothes, and the Japanese in *kakama* and *kaori*, their formal costume, appear to far greater advantage than in the frock or evening coat so often adopted. In some cases, they may find foreign clothes convenient, but for fitness and appearance, their own garments are best retained. Inner, or spritual reform, would be more desirable than outer, or dress reform.

Japan's present constitutional government, achieved after two great political revolutions, compares favorably with that of any other nation. I myself have witnessed three different forms of government here; first, the feudal system under the Tokugawa *Shogun*, then the Imperial regime immediately after the Restoration, and lastly the present constitutional rule, the consequent changes following upon each presenting a distinctly different aspect; but an unchanging feature of the feeling manifested throughout the varying scenes of those vicissitudes was the loyalty of the people to their ruler, and his unfailing love and sympathy for them.

Constitutional government has been achieved by the majority of nations only after being demanded and fought for by the people, and rivers of blood being shed in conflict. But in Japan, such was not the case; the constitutional government which she now enjoys was established by the will of the Emperor through love for his people and consideration for their rights and welfare. Even the *Shogun* voluntarily restored to the Imperial House, at the time of the Restoration, the actual power of ruling which had not rested with the Emperor for several hundred years, for he recognized that the country would be far better off under Imperial rule.

These things readily told me that the relations between sovereign and subject

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in Japan were extraordinary in their character; that the attitude of each had remained inviolate, as established with the founding of the nation, comparable only to relations of parent and child, the Emperor being regarded as a loving father to his people, and they reverent and obedient children.

Although I had come to this country for the sole purpose of spreading the Christian (then called *Kirishitan* by Japanese) religion, owing to Government prohibition of the propagation of that faith, I was not able to proceed with my work openly as the law was rigidly enforced all over the country. Full of hope that the time was not far distant when these circumstances would be changed, and the Gospel of Christ could be preached freely and without restraint, I determined upon thorough and complete preparation for the work I was undertaking, and set about learning the language, to which I devoted myself almost exclusively for the time being. With each of three different teachers I spent two hours or more daily, and also practised Japanese and Chinese calligraphy regularly, considering this an essential for the mastery of the language. I put forth heart and soul in my studies for at least seven hours every day, until I gained sufficient knowledge to enable me to read easily any ordinary Japanese book printed in Chinese characters and the Japanese *kana*, and later Chinese works. My ardor and earnestness in learning the language was such that I did not confine myself to work with my teachers, but grasped every other opportunity as well, throwing myself much among the Japanese, and even went to the theatres and story-telling halls (*yose*) in order to accustom my ear to the language.

Having made some progress in my studies, I took up the Chinese classics, and I recall, as most difficult among the Chinese books, the *Isshi*, which presented all but defeat in reading; but *Shisho*, *Gokyo*, *Juhasshiryaku* and *Shiki* I found easy in comparison. The *Kojiki* was the most difficult of Japanese books; the *Nihon Gaishi* and *Nihon Seiki* offering no such obstacles, but which I found of considerable interest.

Being thus engrossed in Japanese literature, I also became deeply interested in things Japanese; considering the uniqueness of the former, and the character of the civilization represented by the latter, I felt it would be a worthy work to interpret them to the Western world, as it would be no mean contribution to European intellectual spheres.

Night and day, I devoted every hour possible to reading books on Japan and her people, becoming more and more interested in the Land of the Rising Sun. Finally, I acquired an extensive library of Japanese books, having bought out a certain Hakodate book shop.

The study of things Japanese became an obsession, and the warmth and fervor with which I had once set my heart upon missionary work, decreased correspondingly, until my indifference to the primary object of my coming to Japan became such that I frequently declined opportunities to expound the Gospel, even to persons who came to me expressing a desire to study Christianity, telling them the laws of their country prohibited it, and that only by permission from the *bugyo* could I do so; from which it is not difficult to surmise how entirely my first ardor in Christian work had cooled.

But at last, I came to the parting of the ways, to the full realization that I could not serve two masters, and therefore must choose between being a missionary or becoming a Japanese scholar; which, indeed was not hard for me to do, inasmuch as I felt I had wandered too far from my true mission, in over-enthusiasm for a minor matter, the study of things Japanese; and I resolved without hesitation to give up my studies, and re-dedicate myself to the cause of Christ.

(To be continued.)

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SEPULCHER AND CEMETERY

SEPULCHERS of great antiquity in Japan are of two kinds; viz: the *sekikaku* (cairn), a pile of stones built up in the shape of a small house, six feet in frontage and ten in depth, and covered over with earth, in which a stone coffin with a body therein, was deposited; the other is simply a stone coffin (*sekikwan*) buried in the earth, but having no cairn to cover it. These two kinds are not distinguishable in that the one with a stone cairn was the sepulcher of nobility, and the other that of plebian classes; the difference between the two has nothing to do with class, but only with the locality in which they are found.

The mounds in which they are found are also of two sorts; one heaped up in the shape of a gourd; i. e. a double rounded tumulus the chamber in the rear containing the coffin. This shape of mound is called *zenpo koyen* (square frontage rounded in the rear); the other kind of mound is a simple tumulus rounded at the top, but no distinction was made for upper and lower classes, nor are more *sekikaku* found in one kind of mound, and more *sekikwan* in the other.

The fact is, that these four kinds, namely, the coffin with a cairn, the coffin alone, the gourd-like mound, and rounded mound, are found intermixed in various ways, though the Imperial tombs are always in the gourd-like mounds, from which it safely may be inferred that such served as models for all others.

As to the size of the mounds there is a great variety; the largest being many miles in extent, such as the mausoleum of the Emperor Nintoku; and there is one on the top of which a whole village stands, and another upon which a common school is built; whereas the smallest variety is not more than ten feet in circumference.

The rounded, as well as the gourd-like mounds are sometimes surrounded by a moat, many of which are dried up, leaving a hollow piece of ground; others having moats with water, the mounds are like islands.

The ancient tombs called *yokoana* (side holes), are dug laterally into a tumulus; such are *sui generis* and do not exist everywhere in Japan.

The coffins in which the ancient dead were laid are mostly of stone; but there are some made of earthenware, and others of wood must have existed, for after a lapse of over one thousand years, nothing is left except some slight trace. When the body was placed in the coffin, various things which had been used by the deceased were deposited therein also. Many such things are still preserved, such as swords, arrow heads, mirrors, *magatama* and *kudatama* (stone ornaments curved and cylindrical in shape), gold rings, bells, etc. In addition to these there have been found, in the *sekikaku*, helmets, coats-of-mail, grind-stones, etc. These afford valuable records of the habits and mode of living of our ancients.

Also there have been discovered around the tumuli (gourd-like as well as round) what are called *haniwa*, or earthenware figures of men, horses, etc.,

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which are from three inches to several feet in height. These formed the ornaments of the tomb, and the images of men are supposed to have been the substitutes for human beings, which it had formerly been the custom to bury alive with their dead master or mistress, the cruel practise being abolished through the influence of a courtier named Nomi-no-Sukune, who conceived the idea of using clay images instead. The truth of this is not wholly denied by modern specialists, but that such ornaments of the tomb existed long before the time of Nomi-no-Sukune, they are now all agreed.

Such sepulchers were used until the time of Empress Suiko (A. D. 593-628). After the introduction of Buddhism, Buddhistic usages gradually prevailed. Consequently in Omi, Nara and vicinity (i. e. in the neighborhood of the capital of those days) cremation began to be practised. The ashes were put in an earthen pot or stone urn some five inches in height, which was buried in the earth with a memorial tablet of copper about one foot in length and two inches in breadth, on which was engraved the personal and official name of the deceased. This practise was in vogue only in the vicinity of the capital where Chinese influences predominated; in all other localities the old method of burial still prevailed, and it was a long time before the new mode was in use all over the country.

In the days of the Nara epoch the styles of tombs were several. In the Hei-an period, the influence of Buddhism was universal; and tomb-stones came to be erected over the spot where the corpse, or urn of ashes was buried. The earliest form of tomb-stone known in Japan was the *gorinto* (pile of five stones); these symbolized the five elements, according to Buddhist usage, signifying that man must return, after death, to the five elements, from which he sprung. This kind of tomb-stone continued in use as late as the beginning of the Tokugawa period; and while various other forms of tomb-stones were springing up, the form of *gorinto* remained in as high favor as ever, being preferred by all the *daimyo*, or noblemen.

A monument seen standing among the hills of Hakone, erected to the memory of the Soga brothers, who carried on a vendetta, is in the form of the *gorinto;* as are also those innumerable ones to various *daimyo* standing in the graveyard near the Koya-san temple, in Kishu.

Later in the Kamakura period, in addition to the *gorinto*, grave tablets in the form of *toba* (a long, narrow wooden tablet, a Buddhist symbol employed to pacify the soul of the departed, adopted to mark the spot where the dead are buried) came into use. A single Sanscrit character on the top part, symbolizes Buddhism. Still another form, evidently a modification from the *gorinto*, was in use at about the same time in the Kamakura period. Late in the Tokugawa period, almost every household kept a Buddhist family shrine (*Butsudan*) in which were set mortuary tablets (*ihai*) bearing the name of the dead (in most cases his posthumous title given by a Buddhist priest) engraved thereon. The grave-stones of *daimyo* were shaped after the form directly adopted from this tablet, whilst those of the common people remained essentially the same as before, excepting that the ornamented head was dispensed

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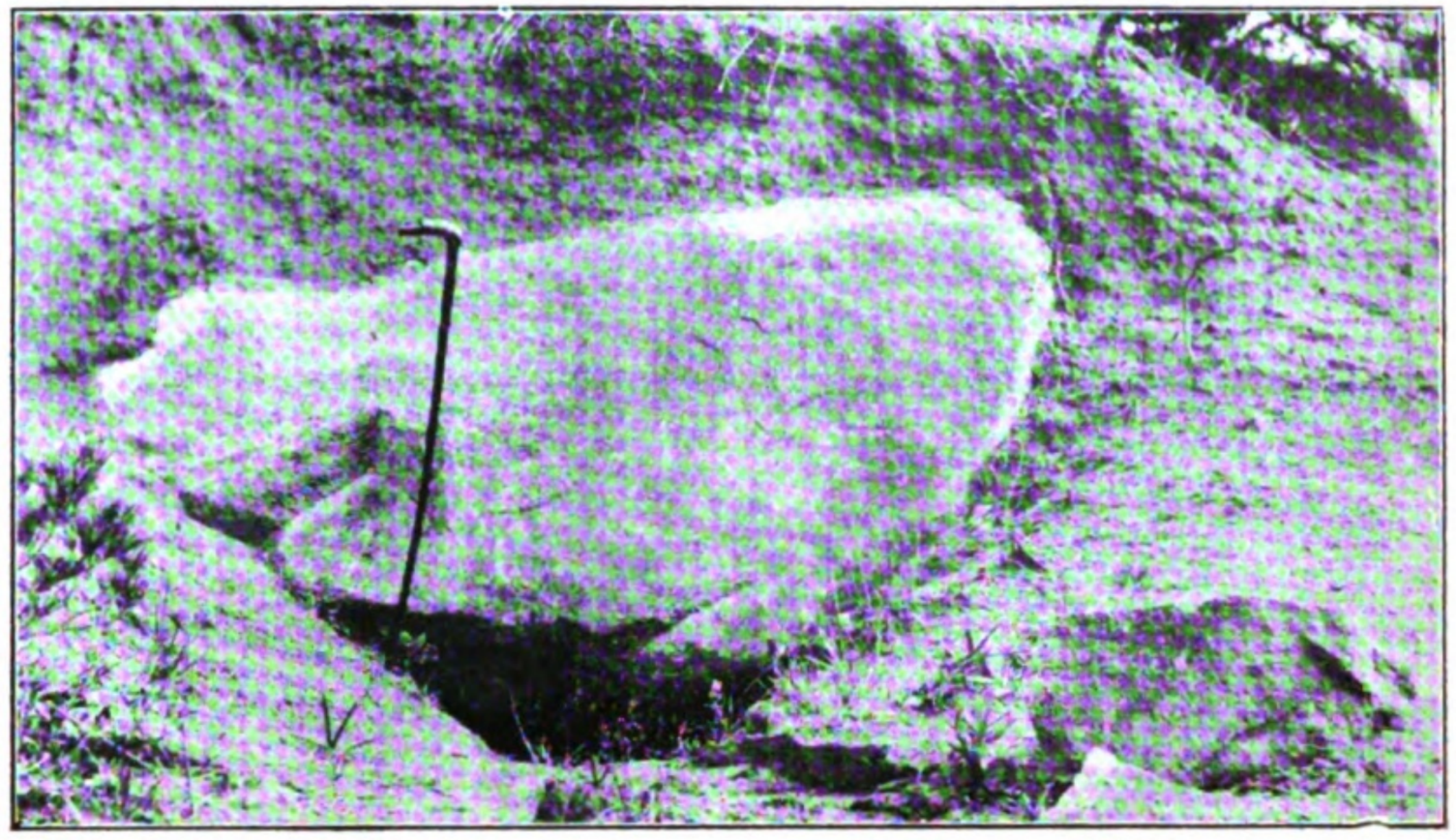
STONE COFFINS, IN HIMEJI PROVINCE. *Cerceuils depierre dans la province d' Himeji Stein Särge in der Provinz Himeji.*

TUMULUS, HIMEJI PROVINCE. *Tumulus dans la province d' Himeji. Grabhügel, Provinz Himeji.*



ENTRANCES TO ANCIENT SEPULCHERS, IN ISE PROVINCE. *Entreés a'un vieux sépulcres en la Province d' Ise. Eingang zu einer alten Grabstätte in der Provinz Ise.*

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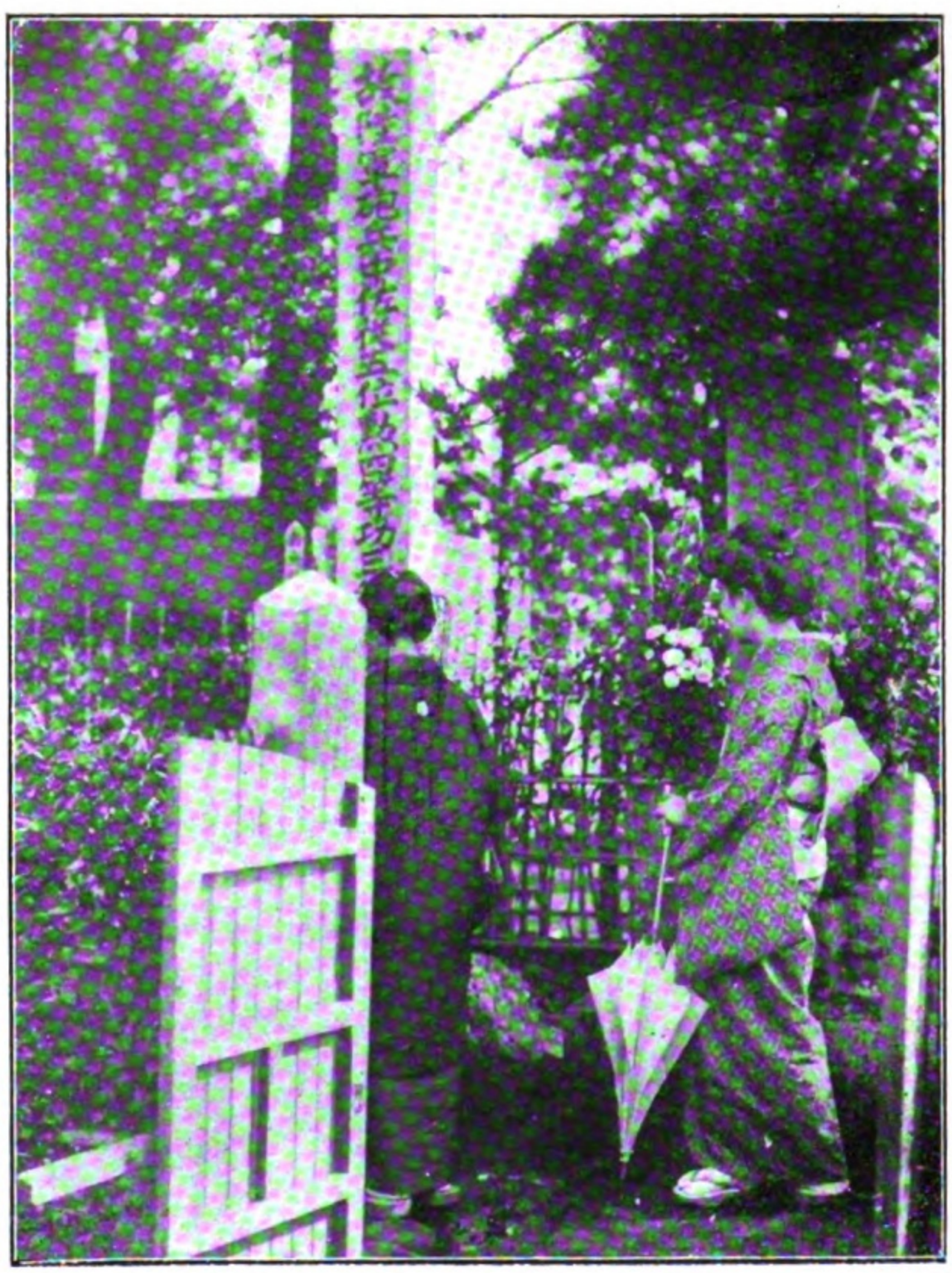
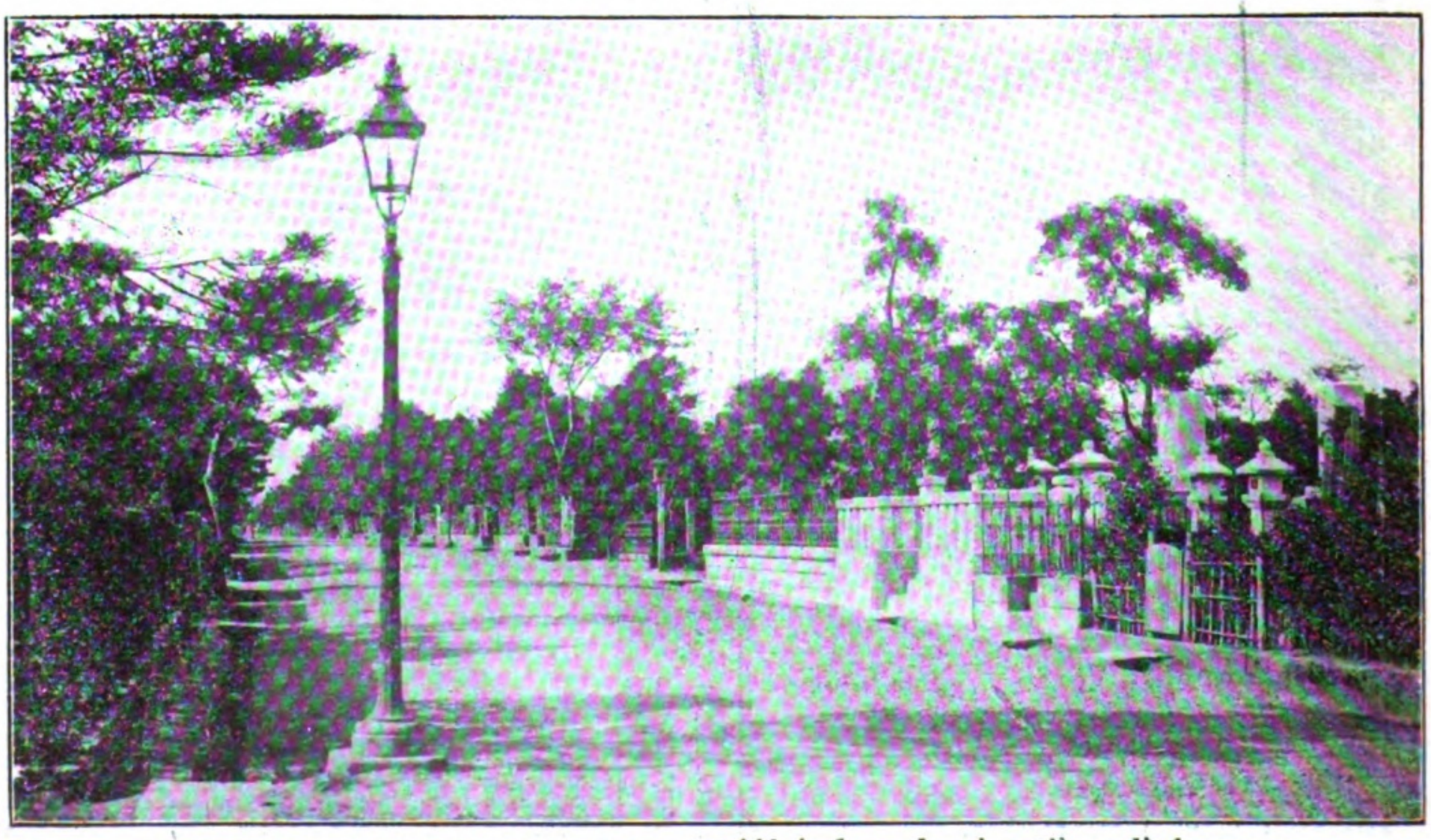


FAMILY LOT, SHOWING NEW GRAVE-POST.
Lieu de sépulture familiale avec un nouvean poteau.
Familiengrabstätte mit neuem Grabmal.



AVENUE IN AOYAMA CEMETERY. *Alleé dans le cimetière d'Aoyama.*
Allee im Friedhof von Aoyama.

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with, leaving a plain four-cornered stone post.

The grave-stones of the present day may be said to be forms adopted from those in the middle period of the Tokugawa Shogunate. Under the Tokugawa regime it was the general custom to lay the dead body sideways at full length, in either a stone or a wooden coffin, or if cremated, to put the ashes in an urn. A four-cornered wooden post of about ten feet in height is erected and on the front face are written the official rank and name of the dead, and on another side the date of his demise; for a Buddhist a posthumous Buddhist name is written instead of the real name, which is usually written on another side. This post merely marks the spot for a while and is removed as soon as a permanent grave-stone is provided. In front of the grave-post a pair of flower holders, cut out of fresh green bamboo, are placed, in which to put boughs of *sakaki* (cleyera Japonica) according to Shinto custom, or boughs of *kikibi* (Chinese anise) after the Buddhist fashion.

No mounds are made over graves, and the grave-stones are placed immediately over them, the majority being about two feet square to receive the upright coffins used for those buried in a sitting posture. The ground is kept perfectly bare, and stepping stones are laid between the long, close rows of tombs, or leading to those in family lots, in all the old temple cemeteries; and the general ones are much the same, except being less crowded. Sometimes there is a family vault under ground, in which bones or ashes are deposited after cremation, and only a slab is removed for the purpose. No indication of the vault is apparent.

Formerly, favorite forms for marking burial places were Buddhist images, those of Kwannon, Amida and Shaka largely predominating, varying in size from tiny figures in relief to towering ones in the round.

The most common grave-stone of the present day is the square or rectangular stone post resting on a larger stone base, single or double. Sometimes a stone slab in its natual state, polished only on its front face, having two holes in the base to receive bamboo flower holders and a depression in which to burn incense-sticks.

Sometimes the name engraved on the tombstone is surmounted by the family crest. It is also a custom in Japan to erect one tomb-stone for a whole family, calling it a "tomb for family generations" (先祖代々之墓). This is done when many graves of a family are crowded in one place, and the tomb-stone common to all is dedicated with a ceremony, showing the characterstic idea entertained by the nation at large concerning ancestor worship.

The names of husband and wife are engraved side by side on the same grave-stone; and particulaly noticeable is the fact that the widow's name is cut upon the stone even while she is yet alive. In such case, the name of the living is marked in red, as often will be met with when one visits a cemetery in Japan. Red characters marked upon a tomb show that the bearer of such name is still living.

The material generally used for tombs is stone of a dark grey color that looks very old, and the damp of the shady grave-yard soon covers the tablet or statue with patches of soft green moss that make it one of the company

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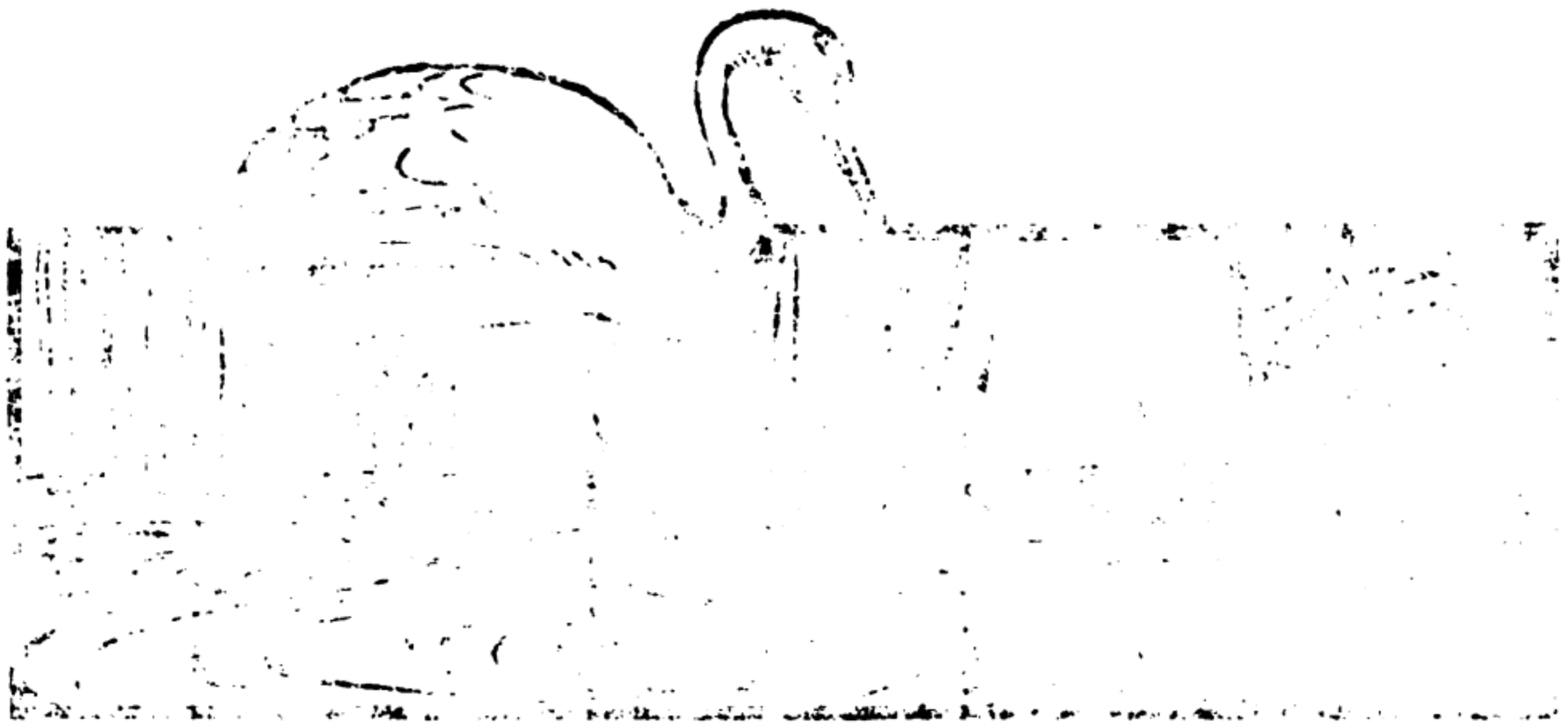

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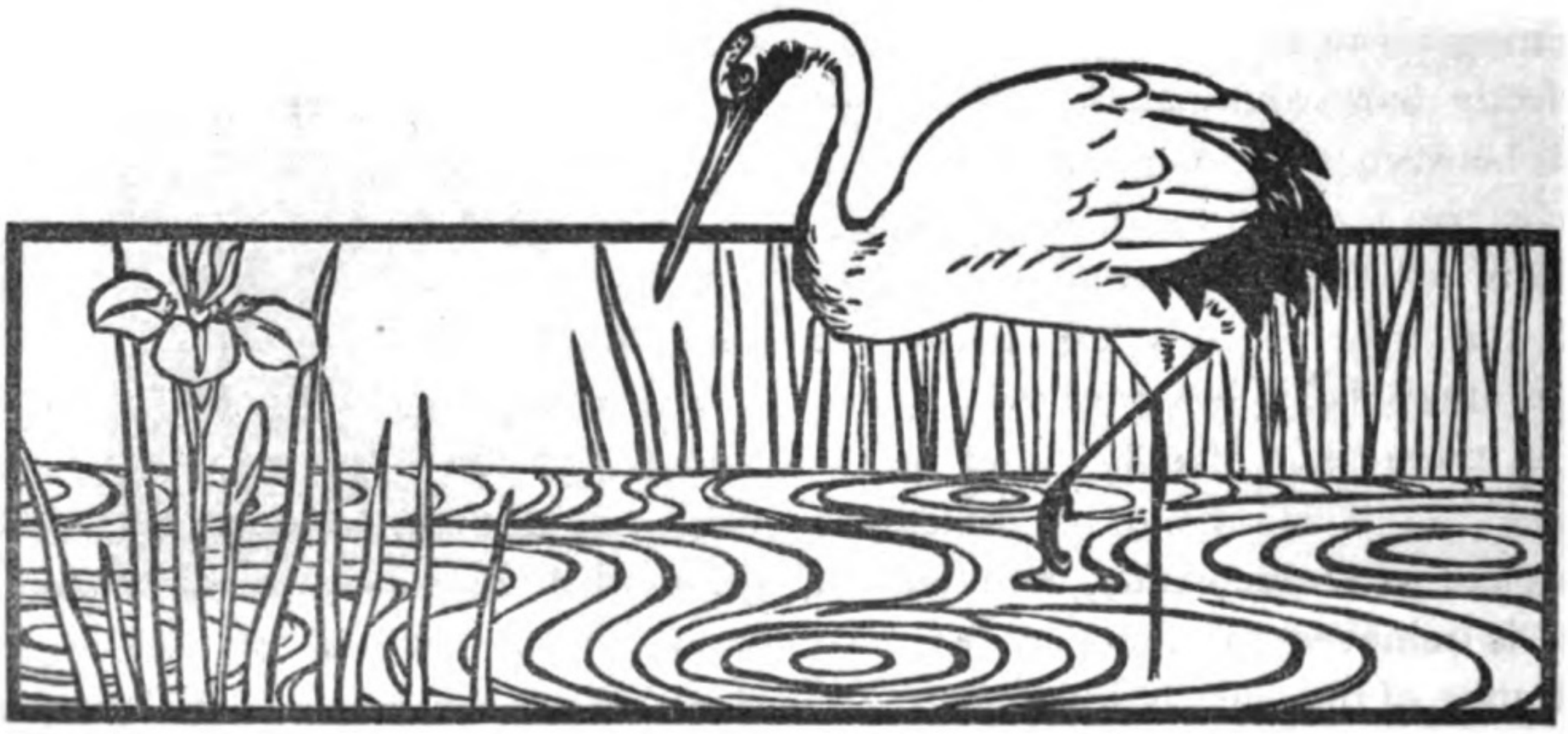
that have perhaps stood through centuries.

White paper lanterns are hung up on each side of a fresh grave (if of a Buddhist); also the *ryuto*, which is a paper dragon, with a long, slender white paper lantern attached. These were borne in front of the procession at the time of the funeral march, and are necessary in the Buddhist rite. Such paper lanterns, exposed, as they are, to wind and rain are soon torn to hang in tatters, presenting a weird and dreary sight. These are never used at Shinto funerals or graves.

The city of Tokyo has two large general cemeteries, one in Yanaka, near Uyeno Park, and the other in Aoyama, where Buddhists, Shintoists, and Christians are burried Each family lot is surrounded by a hedge, or a stone, wood, iron or bamboo fence. Close by each cemetery some four of five tea houses are invariably found, where visitors to tombs may rest, drink tea and smoke tobacco. The servants of the tea house undertake the task of cleaning the grave-yard as directed by the visitor, and otherwise wait upon him. Bunches of *sakaki* for Shinto, and *shikimi* for Buddhist believers, are kept for sale in the tea-house and are carried by the attendant, to the place where they are wanted.

When a visitor reaches the place of his devotions, the servant of the tea-house puts up the boughs he has brought, in the bamboo holders, and fills them with water out of the pail he takes with him. The visitor then sprinkles some water over the grave and bows down to pay respect before it; if a Buddhist, he also burns incense before the grave. On returning to the tea-house the visitor leaves some money at the house to pay for the tea and bunches of leaves taken—generally about fifty cents for both and a gratuity of from five to twenty-five cents for the servant.

Most of the Buddhist temples standing within the precincts of the city of Tokyo have a small cemetery attached and flower sellers are always found at the temple-yard, where *shikimi*, incense-sticks, etc., are obtainable. Shinto believers, however, have their family grave-yard exclusively in the public cemetery, as the Shinto temple has no grave-yard within its compounds.



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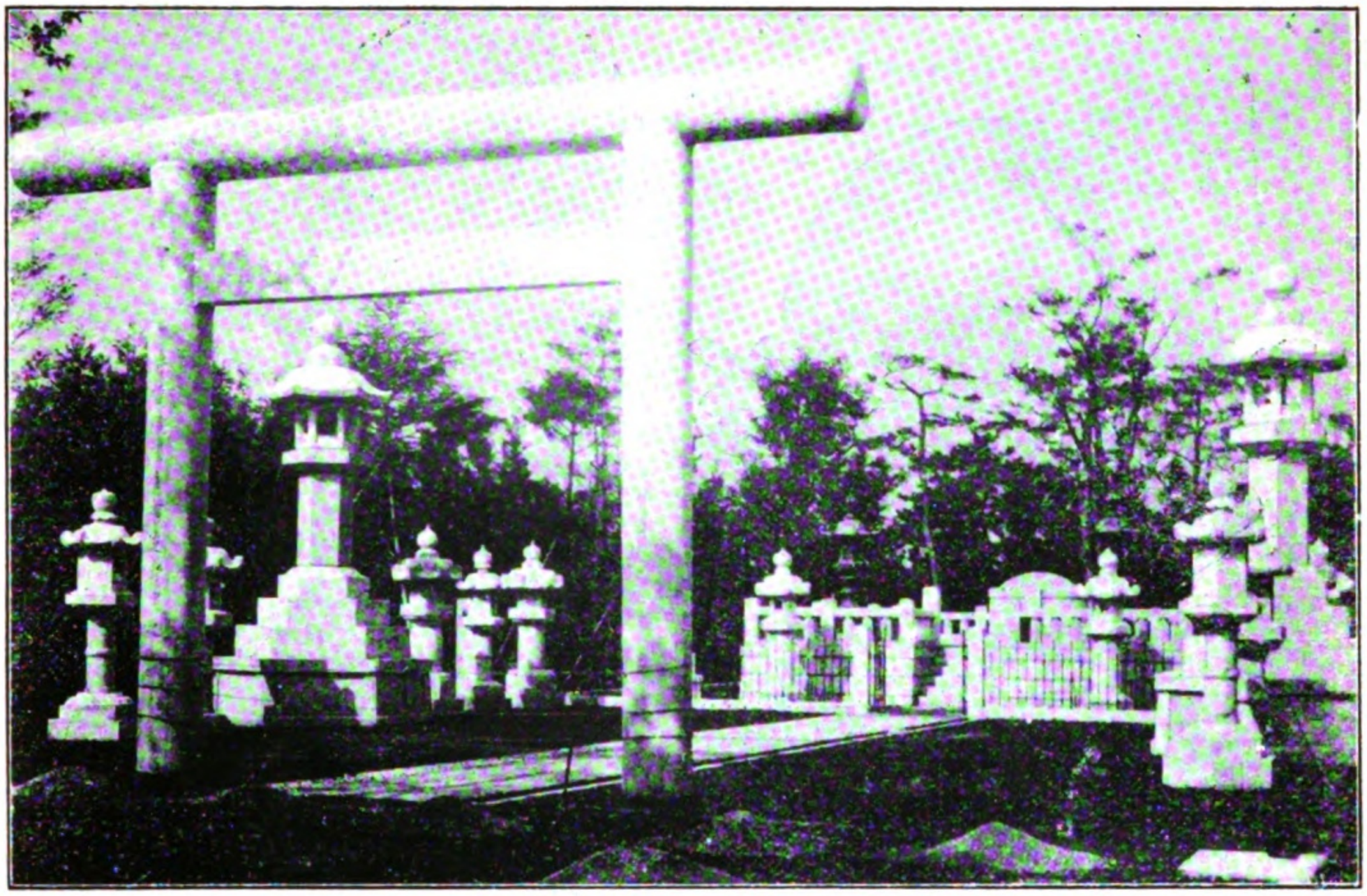
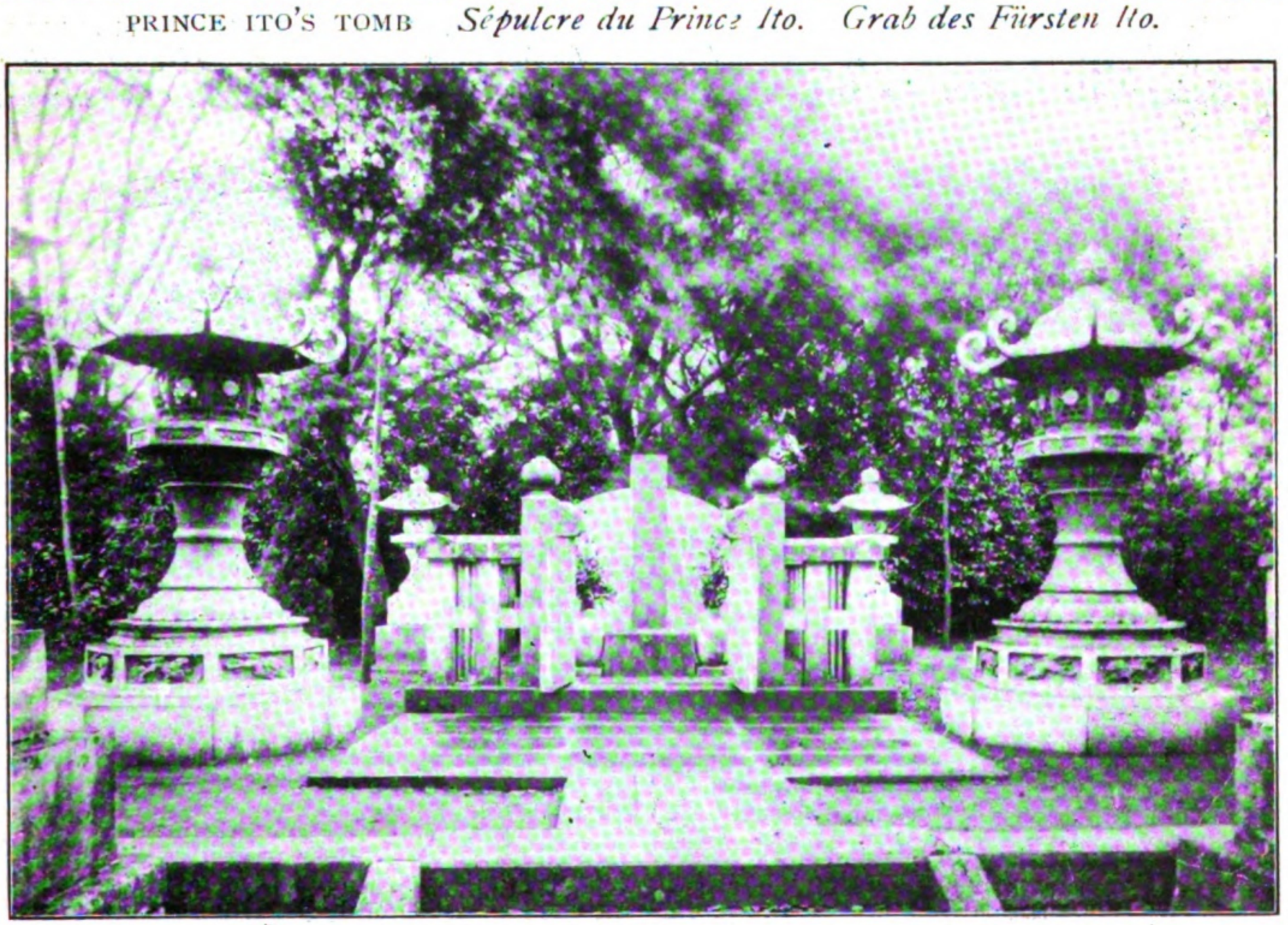


PRINCE ITO'S TOMB *Sépulcre du Prince Ito. Grab des Fürsten Ito.*



PRINCE IWAKURA'S TOMB. *Sépulcre du Prince Iwakura. Grab des Fürten Iwakura*

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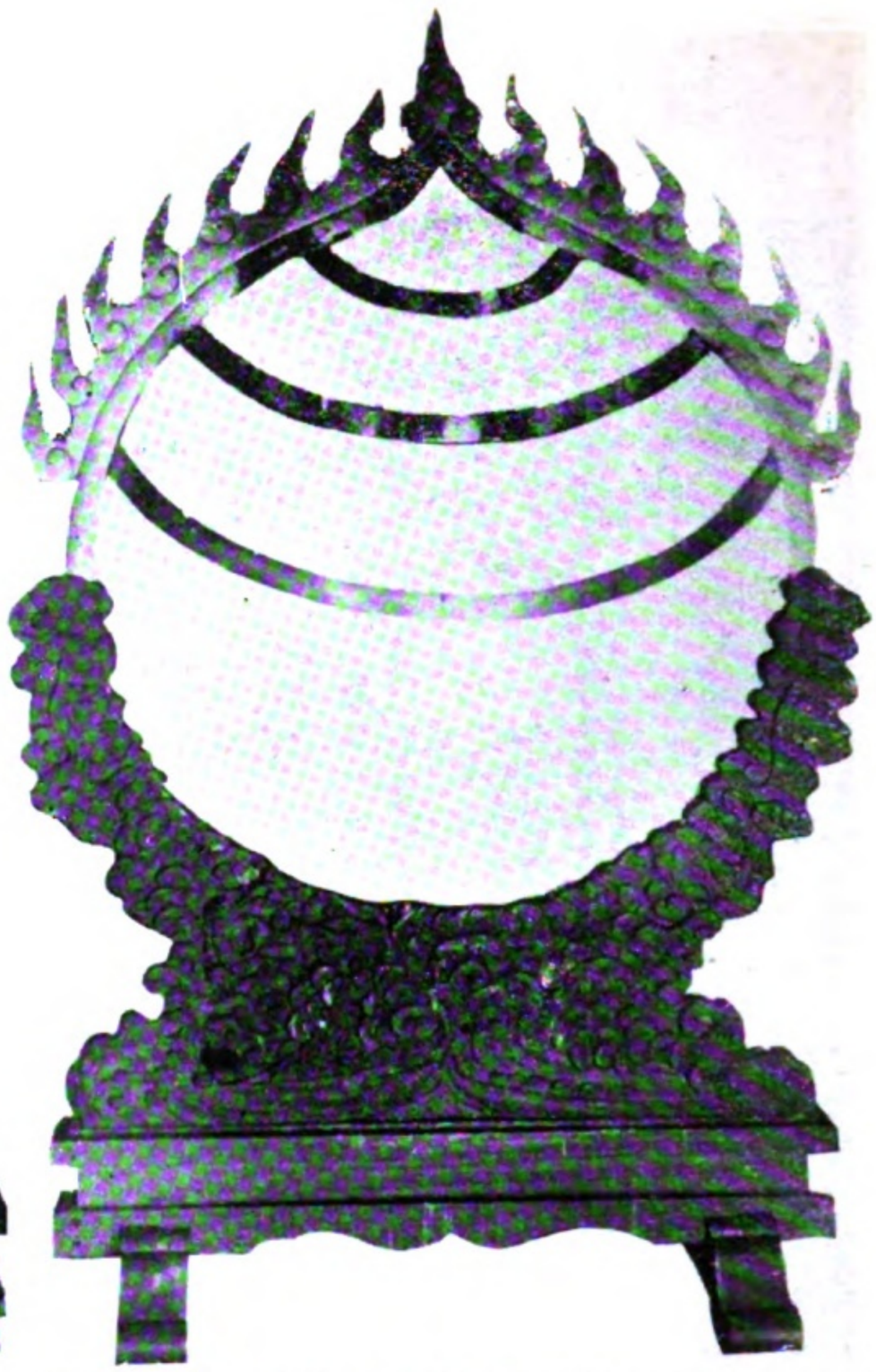
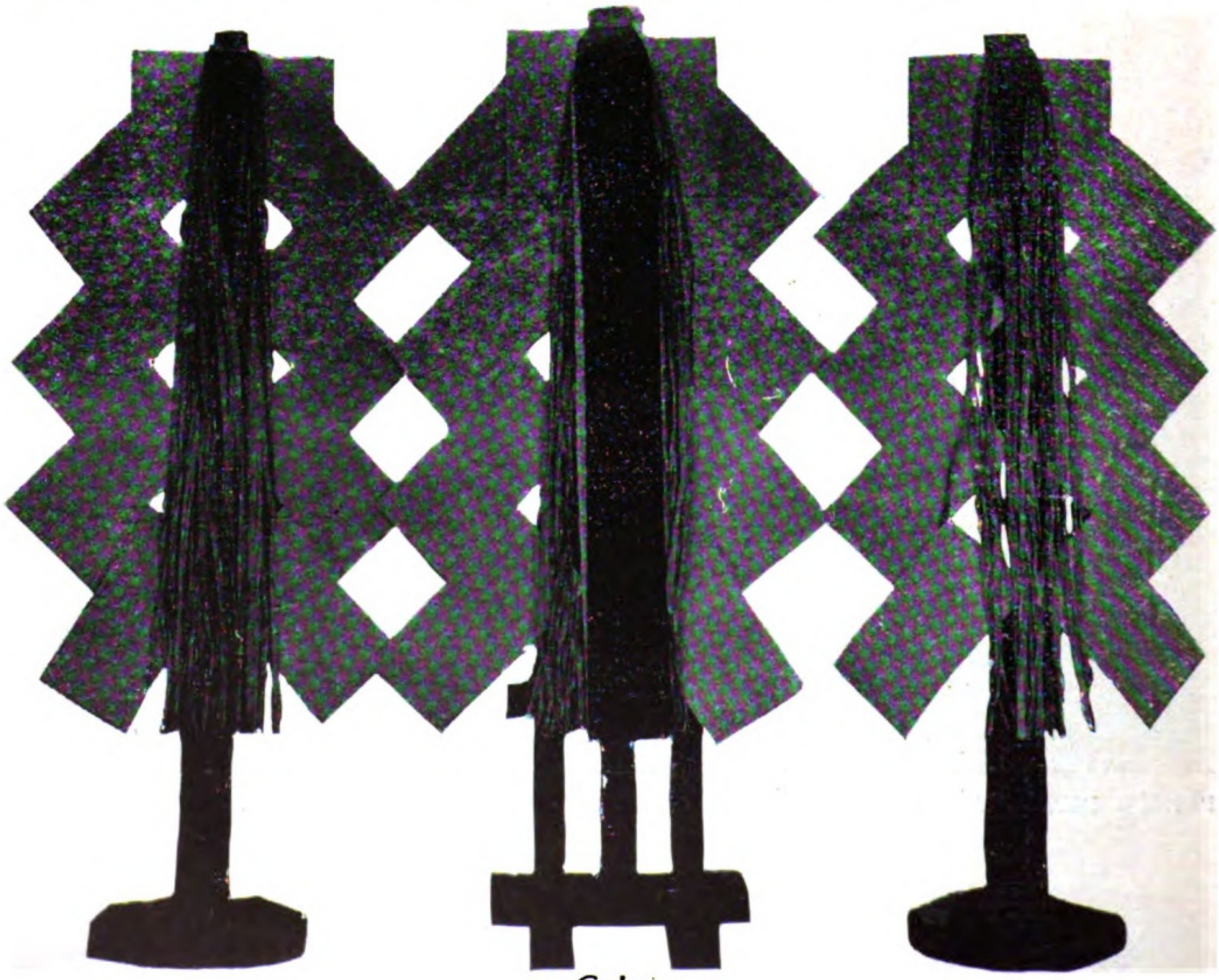
MIRROR, SYMBOL OF THE SUN GODDESS.
Miroir, symbole de la déesse du soleil.
Spiegel als Symbol der Sonnengöttin.



THE *hoshu*, SYMBOL OF DIVINE PRESENCE.
Le hoshu, symbole de la présence divine.
Hoshu, das Symbol der göttlichen Gegenwart



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SYMBOLS IN USE IN JAPAN

WHERE mysterious ancestors, who miraculously created the 'land of the gods' and established the Imperial House, bestowing upon the first heavenly ruler three sacred treasures to be handed down through everlasting ages, gathering with each successive generation increased meaning; where eight hundred myriads of deities, besides the apotheosized spirits of the dead, have been worshiped in awe and reverence since that time; where the religion of Buddha, with an emblem for almost every conceivable quality and condition of both spiritual and physical existence, was established more that one thousand and five hundred years ago, and combined and intertwined, almost inseparably, with the native religion; where forms and formalities have been used so largely to appeal to the masses whose understanding of them penetrated no further than the glitter and grandeur of their outward seeming, it is not surprising to find a vast variety of symbols, some of which are so variously interpreted as to be quite uncertain of any exact meaning.

Nature-worship doubtless gave birth to many, the thing itself once worshiped, coming to be regarded only as a symbol, as birds, animals, fish, flowers, trees, stones, flames, etc., are all represented among native emblems, as well as belonging to Buddhism.

The crane as the emblem of long life is used daily at marriage ceremonies. The *ho-o*, a fabulous bird, represents mercy, and has always been associated with Imperial belongings, as a decorative feature. Both of these birds are familiar art motives.

The fox represents the goddess of rice, *Inari*, whose shrines may be recognized by stone fox images. To the minds of superstitious persons it also stands for deeds of evil and is therefore much feared. The dragon, as the symbol of divine power, is in evidence in almost every form of both sacred and secular art. The deer is another emblem of longevity, and accompanies one of the gods of happiness. The rabbit represents a heavenly messenger, associated particularly with the moon.

Three monkeys, one covering his eyes, one his ears and the other his mouth, represent a deified day called *Koshin*, which is the day of the monkey; they are found upon many shrine tablets of stone, and grave-stones, being much beloved and of good omen.

The tortoise, also emblematic of long life and happiness, is highly regarded, and is seen in many forms of ornament. The carp is painted and carved and cast in bronze and made as double flags that catch the breeze and float over the housetops at the annual boys' festival, as the symbol of courage and perseverence Both Benten, goddess of love and beauty, and Kwannon, goddess of mercy, are often portrayed carrying a basket containing a large fish, and several other gods are represented with fish, which for ages has typified divinity in the Orient.

The lotus is perhaps the most widely used and best known of all Buddhist symbols, accompanying every image, in the form of a pedestal upon which it

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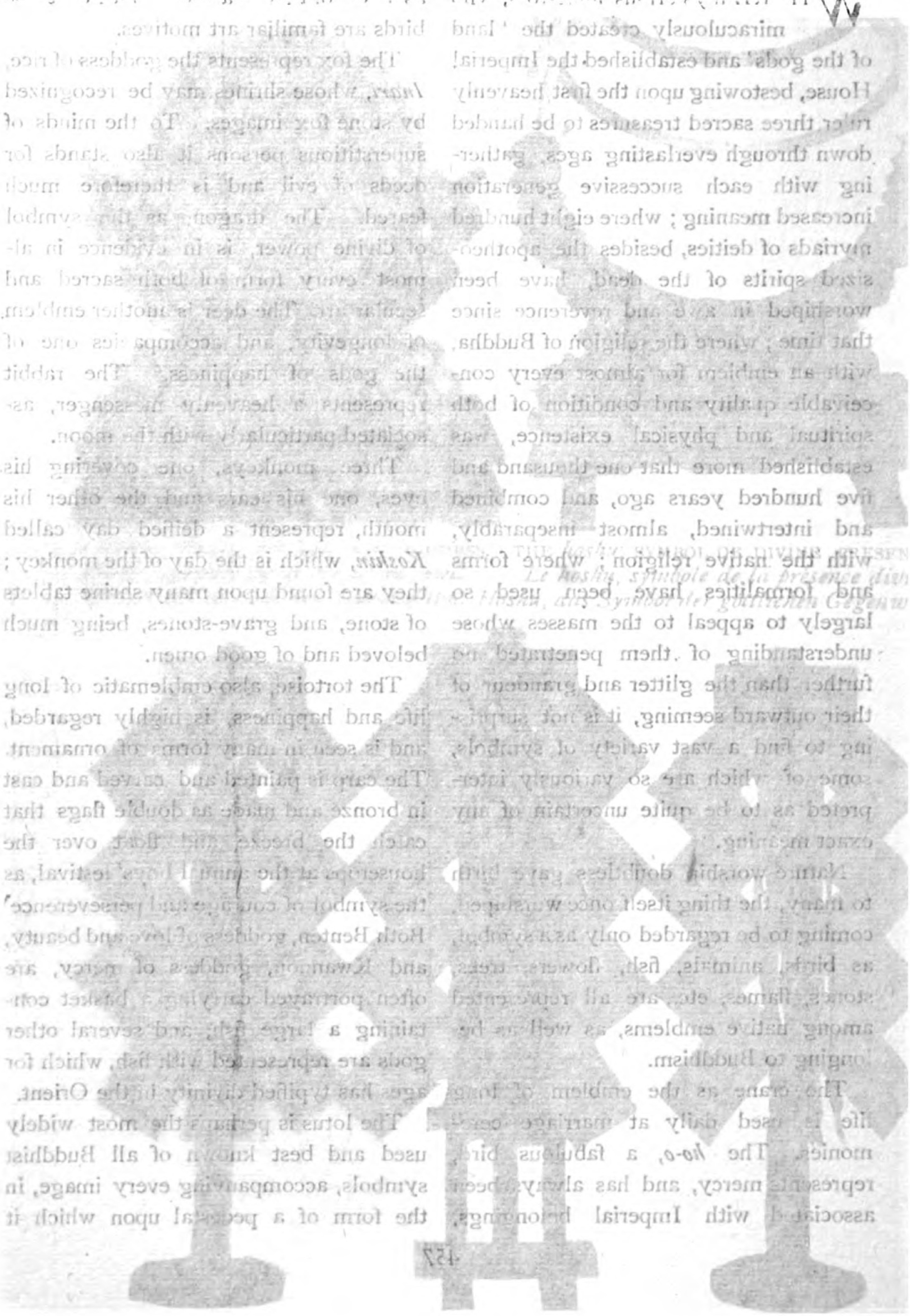

THE hoshu, SYMBOL OF DIVINE PRESEN…

Le hoshu, symbole de la présence divi…

Hoshu, als Symbol der göttlichen Gegenw…

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sits or stands, and also is often carried in the hand, especially by the various interpretations of Kwannon. Temple hangings, batons, incense burners, candle sticks, vases, holy fonts, etc., are decorated with, or made in the form of the lotus, as the emblem of purity and spirituality. A passage in Buddhist scripture refers to a 'pond of seven treasures' in which the lotus blooms always, on which Buddhas may sit happily forever. Large artificial flowers and leaves of the lotus in silver, gold, or colors, are carried at all Buddhist funerals.

The pine, plum and bamboo are used as symbols of longevity and happiness, and as such have played so important a part in the art and crafts of Japan as to be immediately suggestive of Japanese art.

Stones are greatly admired and represent different qualities according to their size and shape; round ones, which are considered desirable for garden decoration, represent beauty and pleasure; square ones, suitable for building purposes, labor and usefulness; large rugged ones, power and force of character, each at the same time indicating strength and good old age. These also appear frequently in various forms of art expression.

Flames, a peculiar symbolism so often met with in Buddhistic interpretations of divinities and their attributes, typify wisdom, as seen in the flaming dragon and the halo of the god Fudo.

The most conspicuous Shinto symbol is the *torii*, a sort of gateway (explained in detail in the *Japan Magazine* October, 1910), the origin and meaning of which is most uncertain; but it bespeaks the presence of a Shinto shrine as plainly as does the Christian cross a church of Christ. But the more holy emblems of Shinto are the before-mentioned three sacred treasures; the mirror, representing the Sun Goddess; the sword, as the symbol of the divine right and valor of the rulers descended from her; and the jewel, typifying righteousness. These are too sacred to be constantly exposed to public gaze; but a symbol always to be seen at Shinto shrines and festivals is a peculiar ornament of cut paper, foil or sheet metal, called *gohei*, which takes the place of the ancient offerings of cloth, and is supposed to be most efficacious in warding off evil; to many it represents the spirit of the deity itself.

Some familiar Buddhist emblems are several forms of the *tokko*, symbolizing the power of prayer, incantation and meditation; the wheel of the law, representing authority; the ax, which bespeaks the severing of worldly ties; the *hoshu*, or gem of omnipotence; a rope, signifying the binding of the wicked; the rosary, each bead of which represents a particular vice that can be forgiven or overcome by prayer; the sun, the moon, a skull, etc., etc.

Good luck symbols abound; the ancient ones, spoken of as *takara mono*, are the hat and coat of invisibility; the key to the storehouse of the gods; the magic mallet, which produces what is wanted at will; rolls of brocade; an ever full purse; sacred gems; cloves, and seven treasures. The *takara bune* is also an emblem of good luck.

Two other oriental symbols used in Japan as designs in countless ways are the swastika, called the Buddhist cross, but of supposed Greek origin, with a diversity of meanings that augur well; and the mystic *tomoe*, (three balls with tails, in a circle) which may represent almost any good fortune one could wish, as well as the vital forces of nature, the elements, et cetera.

All have grown to be a part of, while yet apart from, daily life; intimate, yet revered; replete with both meaning and mysticism.

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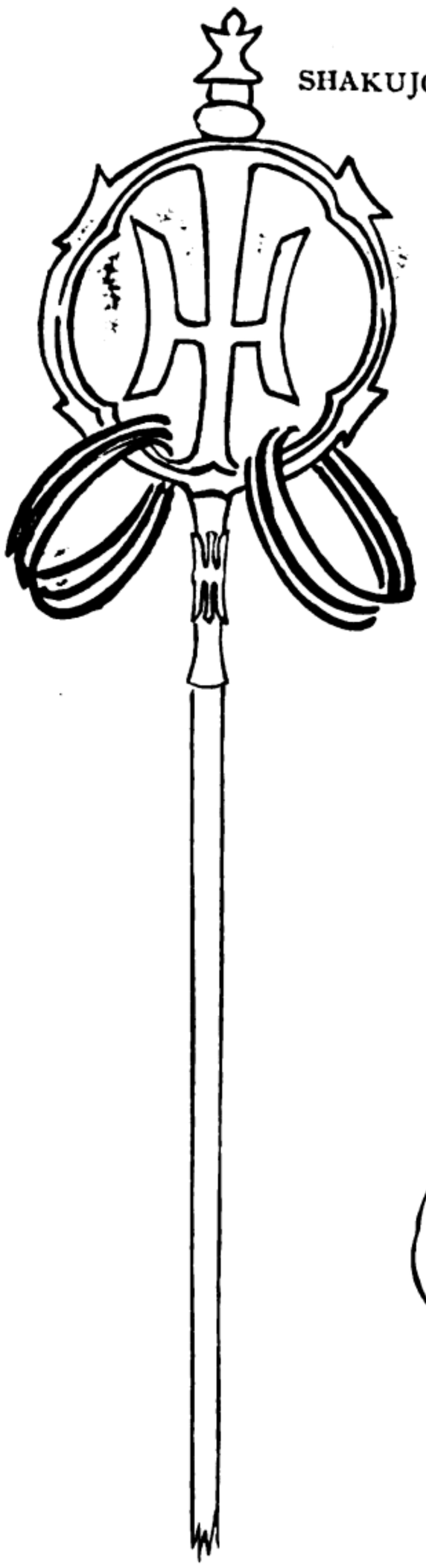

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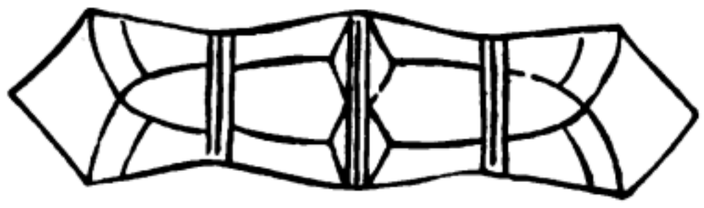

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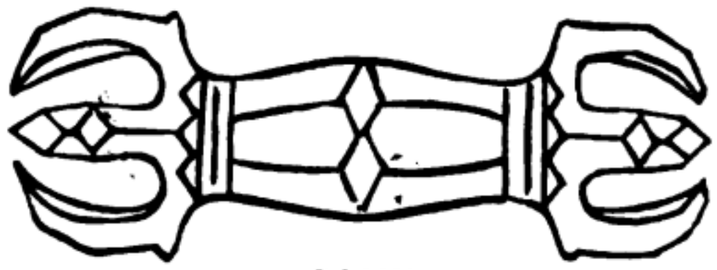

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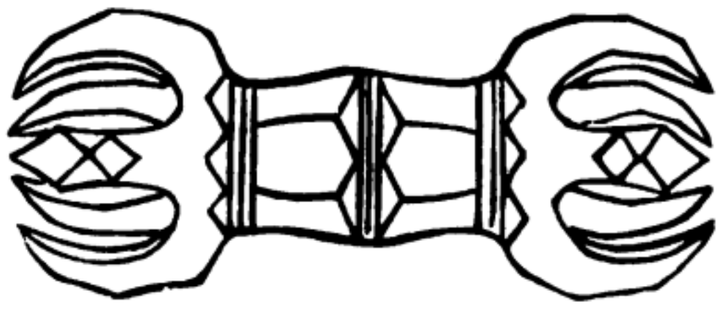

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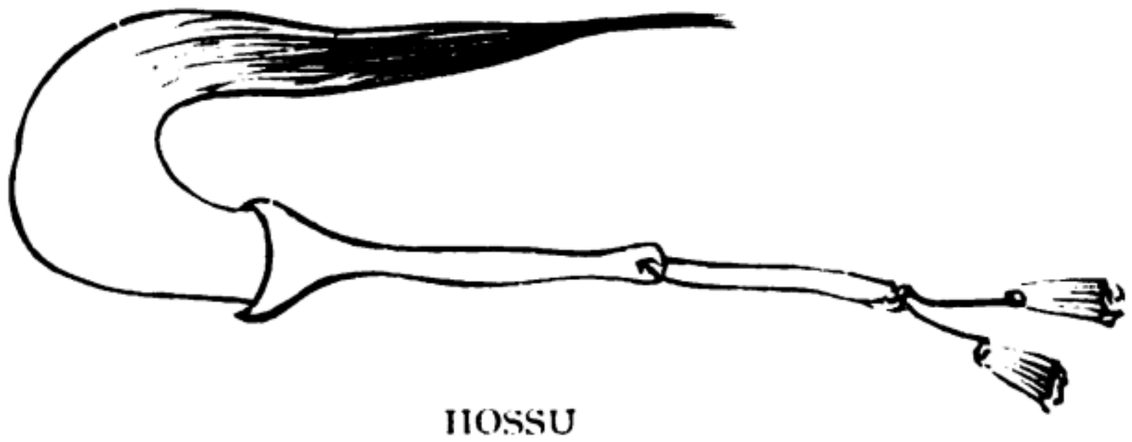

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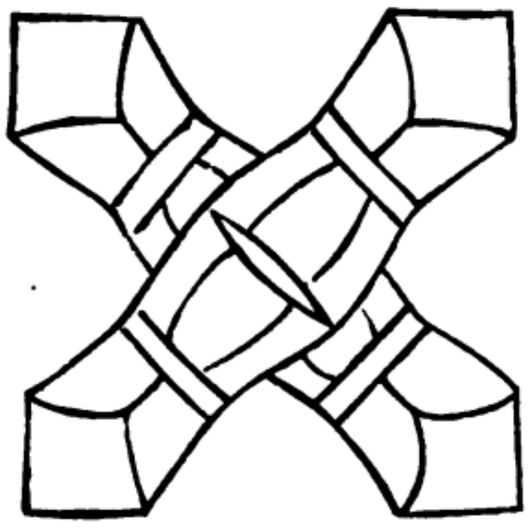

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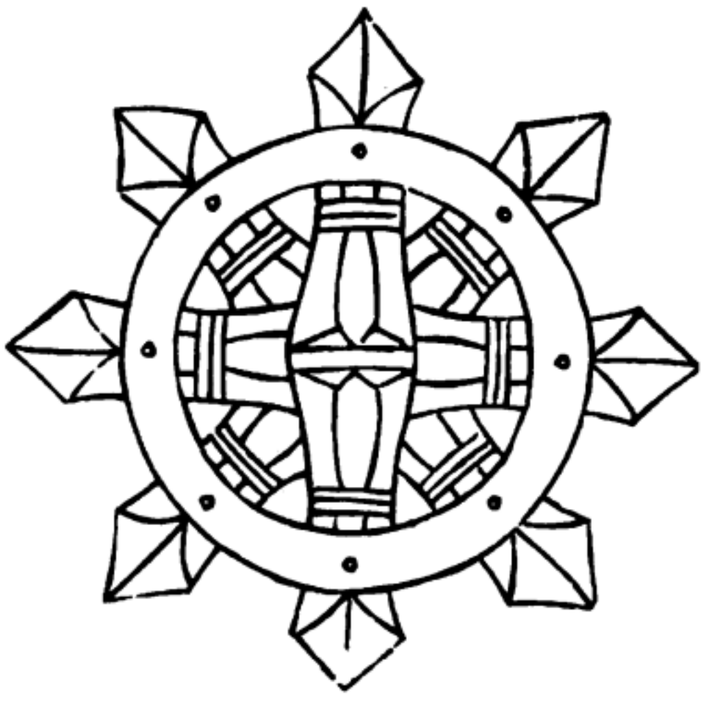

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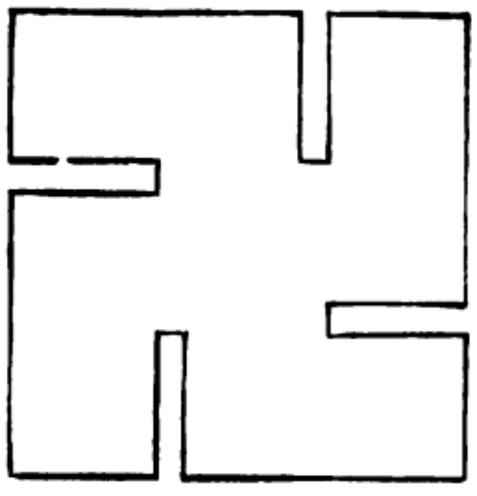

MANJI

BUDDHIST SYMBOLS. *Buddhistische Symbole. Symboles bouddhiques.*

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MAKING THE KITCHEN FIRE. *Faisant le feu à la cuisine.*
Anmachen des Küchenfeuers.

TYPICAL JAPANESE KITCHEN. *Type de cuisine Japonaise.*
Typische japanische Küche.

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JAPANESE CULINARY ART

WHILE the daily food of the Japanese is extremely plain, prepared and served in the simplest manner, a feast in the 'land of the gods', called a *gochiso*, presents many dishes that might well excite the admiration of the most artistic French chéf, so far as appeal to the sense of sight is concerned; and though they may not be agreeable to his palate, they are delicacies, compared with which his rarest dainties would be tasteless to the epicure of Japan.

Rice, the staple article of food, is very carefully washed to remove every particle of flour, and dropped into a pot of boiling water, under which the fire is regulated to cook it as desired, (which is not thoroughly as it is liked hard), stiff and dry. It is served either hot or cold, usually from a covered wooden tub with a paddle, into bowls which are conveniently held and eaten from with chopsticks.

Pickled vegetables *tsuke-* or *kono-mono* come next; these, with rice, often constituting the meal. They may be *daikon* (huge radishes), eggplant, melons, or similar vegetables, kept in salted rice bran, brine or bean ferment (*miso*), and have a strong, disagreeable odor.

Soups, *shiru*, being much liked, are served even for breakfast, and with almost every course of a *gochiso*, three or four kinds being prepared for a dinner. Beef stock is seldom used; fish, fresh or dried, being preferred, occasionally birds or fowl. Bean soup is sweetened, and *mochi*, dumplings of rice dough, are added. *Shoyu*, or *soy* used so much as a seasoning in Japanese cooking, and with uncooked food, is also usually a soup ingredient. Soups are mostly clear, only a few bits of fish or vegetables served in them.

Fish belongs to the daily diet, raw, cooked or cured, and is often served in several different ways in a single meal. Raw fish is considered a great delicacy, several kinds being used; two kinds, white and red, are usually served together, cut in small thin boneless slices, which are dipped in *soy* as eaten; this is called *sashimi*; *namasu* has the addition of shell fish and vinegar. At special functions carp are served alive, displayed for their beauty to the waiting guests, who witness the operation of cutting the delicate slices about to be served to them, from the writhing fish. It would take pages to describe all the numerous ways of cooking and serving fish, and fish roe. Devil fish, and all kinds of shell fish are eaten, including the abalone and *sazae*, in the shell of which is made a black soup.

Peas, beans, potatoes and other vegetables are boiled in sweetened water to which *soy* and bits of fish are also added; any vegetable so prepared is called *nimono*, and is served as an entré. Some other vegetables with which foreigners are not familiar are lily bulbs, lotus roots, fresh ginger, bamboo shoots, and sea-weed. From the latter, Japanese gelatine called *kanten* is made.

Yakimono are roasted dishes of such as fish and fowl, which have been soaked in sweetened *soy*; eels are mostly so cooked, called *unagi-no-kaba-yaki*, and are considered a great treat.

Eggs are made into a sweetened omel-

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building, has many long polished tables, at which the students sit on simple benches. Napery is not used. The kitchen, a most well kept and orderly one, is fitted with gas plates and stoves; the rice boilers from which the three hundred boarding students are supplied, are of a very considerable size. Since there are several princes living in the dormitories, thorough food examinations are made regularly by a specialist and every care is taken in the culinary department.

Various societies and clubs organized among the students afford pleasurable entertainments, and evening gatherings in their club house. Baseball and other outdoor games are enjoyed on the large campus, and a hall was specially built for *jujutsu* practise and fencing, in both of which arts the students are instructed. Horseback riding and swimming are taught, the latter at a beach near Kamakura.

In the school buildings proper are the various class rooms; chemical, botanical, geological, and anatomical departments amply equipped and supplied with specimens and exhibits; and the lecture rooms. A well appointed hospital department is seldom in use, proving the good sanitary conditions and wholesomeness of the life at the Gakushuin.

General Nogi, one of the greatest heroes of the last war, devotes himself to this educational institution with love and self-sacrifice, not seeking nor accepting comforts for himself not enjoyed by his pupils, but living the simple life together with them, and among whom he is much reverenced and beloved.

The buildings of the Girls' Department of the Peers' School are more substantial and attractive in exterior appearance, but are not so well lighted and arranged as the newer frame structures of the boys' school. No dormitories are kept, so that students in attendance from other cities must find accommodation for themselves, but these are very few; the student body numbers some six hundred, including kindergarten pupils four years of age.

The department for these latter is equipped and conducted in the most modern method, and both boys and girls are in attendance, many of whom are dressed in foreign fashion.

The full course of instruction in this institution is about equivalent to that of Japanese high schools, with the addition of training in accomplishments; piano, violin, *koto*, Japanese and European painting, modeling, embroidery, the tea ceremony and Japanese etiquette being taught. The interest and efficiency shown by the full class in both Japanese and foreign cooking, and the nimble fingers of the pupils in the sewing classes prove that even the most aristocratic maidens of Japan are still as domestic in their tastes as when their education was strictly confined to such matters in order to keep them so. Nevertheless, their talents are by no means limited to such arts. A large gymnasium and exercises in progress there, attest to the fact that nothing is being omitted in the matter of physical training; an emergency hospital in the school, provides for proper care in case of any sudden illness or accident.

Her Imperial Majesty the Empress visits the school annually, and the students take great pride in their work to be inspected by her, and in the entertainment arranged for that occasion.

The Peers' School, together with the Girls' Department thereof, is accomplishing its purpose well, affording to the sons and daughters of Japan's élite the best educational advantages to be had in the land.

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THE FRIENDLY RELATIONS BETWEEN JAPAN AND AMERICA

By COUNT OKUMA*

(CONTRIBUTING EDITOR OF *SHIN-NIPPON*)

THE friendly relations which exist between Japan and America arise neither from a political, nor mere passing, passion; but are in accordance with the principles of the foundation of the United States.

The manifesto set down by the "Munroe Doctrine," and again Lincoln's emancipation of slaves, when put together in a nutshell is a promulgation of the principles of the foundation of the United States.

Now, what is the Munroe Doctrine? The Munroe Doctrine is based on the principle of America for Americans in opposition to the aggression of other European Powers.

Lincoln's abolition of the slave trade, it goes without saying, was an act of pure humanity; however, it was the cause of the great drama enacted by the Civil War between the Northern and Southern States. The declaration of this great Civil War and this for the cause of humanity, is again in accordance with the principle of the foundation of the United States.

And this principle of the United States was preëminently set forth toward the end of the 18th century, and it was this principle which opened the eyes of Japan, who had for two hundred and fifty years been sleeping a long sleep, and again which brought Japan in contact with civilization and peaceful and friendly relations with the powers of the various European States, which she now enjoys.

The celebrated Thomas Jefferson, the third President of the United States, who drew up the Declaration of Independence, as a first step towards the strengthening of the States, wanted to annex the coast along the Gulf of Mexico. And, sometime after his retirement from the Presidency, the United States annexed a part of Mexico, which is to-day known as the State of Texas. It was the accomplishment of the long cherished desire of Jefferson, and at the same time his attention was drawn toward the Pacific Ocean, and naturally toward Japan. He made a statement to the effect that it was important to take possession of California in order for the United States to strengthen her power in the Pacific; and there is a document to prove it was due to Jefferson that the first Envoy of the United States was sent to Japan.

During the Presidency of Jackson, Edmond Roberts was entrusted with the negotiations for the treaty with our government to open our ports and with orders not to proceed to Nagasaki, but to go as near to Yedo as possible, so that the Dutch would have no cause for interference. Roberts set out with various presents and with instructions to the effect that, should he come to an understanding with our government, he should distribute presents to the amount of $10,000.

However, a great calamity befell in the death of Roberts, on his way out, and the mission fell through, the expedition being compelled to return home.

At that time our country was closed to all commerce, except with Holland and China, and even these two countries were only permitted to carry on their commerce at Nagasaki, and in fact even then only at a small and insignificent quarter called Deshima; at this time Nagasaki was the lungs through which

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our nation inhaled its civilization, as it were. So that the few countries of Europe who had their interests in the Far East were obliged to choose Nagasaki as the seat of their negotiations with the Tokugawa Shogunate.

But not so with the wise policy of America, who, instead of imitating the other European States, and cabling at Nagasaki, wisely chose a port near Yedo, as a means for carrying on negotiations; for fear the Dutch, who had monopolized the commerce between our country and Europe, would stand in the way, the United States Fleet came to Uraga.

Several times the United States Fleet had come, but every time they came, they met with failure; and it was not until the coming of Commodore Perry that the long desired wish was achieved; i. e. the opening of Japan. For almost forty long years had America worked to achieve this. England, on the other hand, was first on the field as regards the commerce of the Far East, by her conquest of India; again, England having possessed and ruled India, had various troubles with China, north of India.

Turning to Europe, the various European States were held together for a long time by the ties of the Holy Alliance; gradually this alliance fell through and Europe was plunged into revolution and a national independence movement, which led to a universal confusion causing Europe to be thrown into a state of turmoil which lasted for forty-eight years. On the other hand, America, who had freed herself from the yoke of England and had established her independence, had made herself a Power, developing unlimited resources of wealth, and enjoyed a long period of peace.

So it was by no chance and it is quite natural that such a country as the United States, inspired by the divine mission of peace, should open our country for us, after it had been closed to foreign intercourse for two hundred and fifty long years.

The establishment of new Japan may be due to various causes, both internal and external, but we are indebted to the United States for being the first to come and arouse us out of a long slumber. Ever since that time America has been our constant and firm friend and has ever acted in concert with us and has helped us to develop our country. Had not the U. S. Fleet arrived, undoubtedly some other friend of the world would have made us open our country just the same; but it is to the great and lasting credit of the United States that she hastened it on for us in a most peaceful manner.

The friendly relations between Japan and America have always been of a peaceful character, historically recorded by the Articles drawn up in the Japano-American Treaty in the 6th Year of Ansei. According to Article II of this Treaty, "Should dispute arise between Japan and any European State, America is prepared to stand as mediator between the two countries." The Treaty with Great Britain, Russia, Holland and France was not so. Article II of this Treaty was only drawn up in the Japano-American Treaty, and was not stated in the Treaties with other Powers. From this, it is easy to perceive the kind and friendly intentions of the United States at the time when our country was opened up. The motive of this Article clearly defines intermediation in International Law of the present day. Again the drawing up of this Treaty was an element of the principle of the foundation of the United States. After the Ansei Treaty had been ratified, it is true, a few amendments had been made, however, they in no way interfered with the cordiality of our relations. General Grant visited our country in the 12th Year of Meiji, when there broke out a dissension between Japan and China, and he kindly arbitrated for us. Coming to present times, the Peace Conference held at Portsmouth was another informal sign of the friendly relations and of the traditional friendliness on the part of the United States.

All these proofs point out clearly that the friendly relations between the United States and our country are by no means of an ordinary character. The thread end of the entangled mass was found, so that the rest was easy, the United States being the thread end to disentangling

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the way to our foreign intercourse; so the friendship of the United States was the model and standard upon which our intercourse with the other Powers was to be based.

The United States was consulted in matters regarding our foreign policy, our adviser being Mr. Townsend Harris, who first came to our country as Consul General, and signed the Japano-American Treaty of the 6th Year of Ansei and was later promoted to Minister Plenipotentiary; his advice on politics enlightened both our government and people who were totally ignorant in diplomacy. America took the lead in politics.

Through this means we were able to procure certain harmony, and thus we were much benefited; however, whether owing to our isolation, or the half civilized state of our nation, we were not able to understand the importance of intercourse, and a deep anti-foreign feeling among our people could not easily be swept away; the people of our country fixed their eyes on the United States with suspicion, held the mistaken idea that the United States intended to threaten and bring a great calamity upon them.

For example, the Lord of Hikone, Ii Kamon, who actually signed the Japano-American Treaty, despite the opposition of the people who were surging with indignation against it, fell a victim to their mistaken belief, that he was being deceived by the glib tongue of America, and was assassinated (1860) just outside the Sakurada Gate; during a great snowstorm in early spring. Again in 1862, Tsushima-no-Kami, Ando Nobumutsu, was taken by surprise and with great difficulty managed to escape assassination; also on account of his not fulfilling the desires of those who held the mistaken idea that America had a hand in the politics of our country; although of course there may have been several other reasons as well.

Our people for a while, holding these anti-foreign views, either assassinated or attempted to assassinate, high authorites, and finally began to attack foreigners. In the instance of the mob at Akabane, they attacked and murdered W. A. S. Heusken, Interpreter to the United States Legation. Such acts of violence were enacted at different places in the country.

On account of this assault and murder of Mr. Heusken, all the foreign ministers joined together to file a protest against the Japanese Government and determined to haul down their flags and at once go to Yokohama. At this critical moment, Mr. Townsend Harris, who knew that the blame did not rest with our Government but with the few who carried mistaken ideas in their heads, coolly remained at his residence at the Zempuku Temple, in Azabu, without joining the other ministers. In spite of this grave breach of International Law, it was he alone, who kindly and in a friendly way, overlooked the offense. But, this misrepresentation of foreigners did not stop here, which was quite natural as the nation did not understand the real meaning of international friendship.

Whenever the Powers had any demands to make, the United States always stood as either proposer or adviser to our Government; during the Civil War between the Northern and Southern States, Great Britain and France stood as advisers in place of the United States.

The United States, being a very religious country sent out several missionaries, as soon as the friendly relations between our country and America were established. However, these able missionaries who came out full of hope, being only allowed to preach their faith in the Treaty Ports, found it a very difficult task to spread their faith, so they were obliged to take up education or practise medicine, in order to further their work.

Fortunately, they were able to influence a few of the people. It would be impossible to enumerate all names, but the men who were the first to come and who did a great deal of good for our people were the Revs. Verbeck, Hepburn, Brown, and William Ballagh.

The Rev. Hepburn, who lately died at the good age of ninety-six, did much for the progress of medicine, and also with the aid of the late Mr. Ginko Kishida compiled a Japanese-English dictionary

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which was the only such dictionary in existence during the early part of the Meiji era; at this time there being no printing houses in Japan, Hepburn was obliged to send his manuscripts to Shanghai to have the dictionary printed, as a subscription to which, I presented $1,000. The building which was erected in the grounds of the Meiji Gakuin, in memory of Dr. Hepburn was recently burnt down by fire on the very day his death occurred; that building he erected out of the funds saved from the royalty derived from the sale of the Dictionary.

Dr. Verbeck was my teacher at the time I was studying in Nagasaki. I found that it was highly necessary to study English, in order to carry out my future political career, so I studied under him.

Not only did America send missionaries; also several came from England, so that English became widely taught and studied, and this through the teaching of the missionaries. Vast amounts of money were sent by the Board of Missions, and as a means of spreading the faith, several mission schools were established in Tokyo, Kyoto, Kobe and Nagasaki.

The greater number of missionaries throughout the world are American. In our country, there were numbers of English, French and other missionaries also, but the Americans were by far the greater in number. And it goes without saying that a great number of these American missionaries, besides their duty of spreading their doctrine, have indirectly helped to further our enlightenment and establish our new civilization.

This Christian movement is supported by wealthy, powerful and influential persons in America, and the funds are the subscriptions of philanthropists, and it is indeed a philanthropical work.

It is by no mere chance that our nation should, after seeing the progress of civilization in Europe and America, gradually wake up and welcome this great undertaking of America.

We must bear in mind that our educational system, after the Restoration, was due to America. The management of our universities, middle schools and normal schools were borrowed from the American methods, and instructors in English in the various schools, were for the most part Americans. The Kaisei Gakko, now the Imperial University, procured the services of Dr. Verbeck as its superintendent; before this he was engaged as professor in the Nagasaki Chienkan. Regarding the management of the primary schools, Dr. Murray was consulted; and with regard to the normal schools we are greatly indebted to Mr. Scott; however greatly the system of these various schools has been changed, the United States is closely connected with our first educational system of Meiji.

Again we have to be grateful to the influence of Captain Jense, of the Kumamoto Yagakko, to the great merits of Admiral Clarke of the Sapporo Agricultural College and others.

We have to refer to English as the principlal foreign language to which we owe our new civilization. When speaking of learning a foreign language, English was taught.

The learning of the present day, however, has taken a wider aspect, and in science German books have been introduced and the German language studied; but English is still without doubt the principal foreign language; for this reason we must not forget that English literature affects our own.

The early Christian missionaries made a great blunder, our doors to foreign intercourse closed and our people were warned, on penalty of death, not to attempt to leave our shores. At the time of the ratification of the Treaty of Ansei, Simmi Buzen-no-Kami and his train set out upon the Pacific for America and this was the first time in our country that an Imperial Envoy had ever set foot on foreign soil. This was in January, 1860. They set out from Yedo Bay on board the U. S. Warship, *Powhattan* calling at Hawaii, then turning their course toward the Isthmus of Panama where they landed. They look this route, because at that time the Pacific railway did not exist; hence, they were obliged to take train

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Holland ; Terashima Munemori, Minister of Foreign Affairs and member of Privy Council.

These men exerted themselves to enlist the sympathy and assistance of the British Government in the cause of restoring to power the Mikado, in opposition to the policy of the French Government under the rule of Napoleon III, who supported the *Shogun's* Government in suppressing *daimyo* antagonistic thereto.

In 1866, Sir Harry Parkes, British Minister to Japan, arrived at Kagoshima on board the British man-of-war, *Princess Royal*. The forts which had fired upon British ships but a year before, were now flying the national ensign and firing a salute to welcome the distinguished visitor, and thousands thronged the shore to greet the Minister and commanding Admiral when they landed.

The next day Hisamitsu and his son went aboard the vessel to see the artillery practise which greatly pleased them, but the great feature of the occasion was the military drill on shore, by the officers and men, the regularity of which excited the keenest admiration in Prince Tadayoshi and his father, who expressed their appreciation by banqueting the officers, and later inviting them to a hunt in the Prince's preserve. All good feeling was manifest and when the *Princess Royal* sailed away the Satsuma guns were heard in farewell salute, the magnanimous spirit thus shown being entirely due to the *bushido* spirit of Satsuma clansmen.

Political affairs grew more and more turbulent ; the Bakufu was not able to suppress clan disturbances, and that its power was waning was clearly evident. The patriots of Tosa, such as Sakamoto and Nakaoka, exerted themselves toward the union of the two powerful clans of Satsuma and Choshu, both being bitterly opposed to the Bakufu, with the intention of restoring the Imperial power and later deciding upon a foreign policy.

Saigo Takamori and Okubo Toshimichu, the ruling spirits of Satsuma, and Kido, of Choshu, have been considered the three greatest personalities in the Meiji Restoration. Saigo was born in 1827, Okubo three years later, in the same neighborhood of Kajiyamachi, on the banks of the Kōtsuki, in the southwest part of the city of Kagoshima. It was a locality filled with the homes of *samurai*, and strange to say, such illustrious men as Oyama, Kuroki and Togo were born in neighboring homes in the same street.

Both Saigo and Okubo were of the humble *samurai* class, and were brought up in poverty ; but both were trained by Prince Nariakira, and were greatly inspired by his personality and spirit, serving him loyally and well. After Nariakira's death, Saigo fell into misfortune through the regained power of the partisans of the Shogunate. The Government seized and punished many patriots favoring the Imperial cause, and strict vigilence was being kept upon Saigo, who fled from Kyoto, together with the learned priest Gensho, also Imperialist, to Kagoshima, and both were ordered by the clan to seek refuge in Huiga Province. They took flight in a vessel, but believing their escape could only be temporary, the two determined to throw themselves into the sea, and carried out their intention, embracing each other, after enjoying refreshments and expressing great admiration for the perfect moonlight night.

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The crew hastened to their rescue, saving Saigo; but the body of the poor priest was quite lifeless, and all efforts to revive him were unavailing. Two poems by the latter were found upon him, bidding farewell to the world and embodying thoughts of loyalty to the Emperor and patriotism to his country.

Saigo was exiled by his clan, to the lonely island of Oshima, and was reported to the *Shogun's* Government at Yedo, as having drowned himself in the sea.

During his three years of exile, Saigo studied the tenets of the Zen sect of Buddhism, spent much time in reading and quiet meditation, and devoted leisure hours to telling stories of ancient heroes and sages to the children whom he delighted to gather around him. He gave of his meagre means to those poorer than himself, and espoused the cause of the wretched and suffering at every opportunity, so that he was held in universal esteem by the islanders.

In the meantime, marked changes were taking place in Satsuma. Hisamitsu was endeavoring to execute his brother's will in the matter of dismissing corrupt and inefficient officials, and Okubo had become very influential in the councils of the clan. He felt the need of Saigo's guidance, and petitioned the Prince to pardon and recall him from exile. Saigo was a creative genius; he had originality and foresight, while Okubo possessed great executive ability, and the two working together were a power that made itself apparent.

Saigo's whole life was that of a revolutionary, and it may be supposed by some from events in his later life, that he was fond of warfare and the shedding of blood, but such was not the case. He was a humane and sympathetic man, brave, generous and unselfish, showing much pity for others. He was calm and determined, ready to meet his fate, and willing to go to any extreme in order to accomplish the thing he considered necessary. The friendship between Okubo and Saigo was deep and sincere, their devotion and service to their country making them brothers.

(*To be concluded.*)

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LANDSCAPES. *Paysages. Landschaften.*

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PHOTOGRAPHY IN JAPAN

A LITTLE over half a century ago, among the other innovations which came to Japan with the introduction of Western civilization was photography. It was at first looked upon by the masses as a black art, and many and many a day passed before people could be persuaded to have their pictures taken, or to countenance the practise of such necromancy as they regarded photography to be.

Lord Mito, known as *Rekko* about that time, the Kayei period (1848-1843), was one of the first men of prominence to start investigations in photography, giving orders to Kikuchi Chu, one of his retainers, to go to Nagasaki to obtain whatever information on the subject was available there, as that city was the gateway of all that emanated from the Western world.

In Nagasaki, Kikuchi learned of a Dutch book containing elementary instructions in photography, and was able to secure it. The services of a noted Dutch scholar of the time, Yanagawa Shunzo, were next sought, and the book was translated into Japanese.

Having mastered the subject as explained therein, Kikuchi, returned to instruct the Prince, and immediately the necessary outfit, camera, chemicals, etc., were ordered from Europe through the Dutch merchants in Nagasaki. These arrived, and the art of photography was practised in Japan for the first time by Lord Mito himself.

But as his work was merely a pastime, it had little or no effect upon the development of photography in the business world. That came some years later, and the pioneers in the photographic business were Shimooka Renjo, in Yokohama, Ueno Hikoma, in Nagasaki, and Tamagawa Sani, in Yedo (Tokyo).

The progress and use of the art, and even its study, were seriously retarded by the superstitious fear and dread with which it was regarded by the people, who thought it endangered their lives.

Shimooka Renjo was the first in the field as a professional, soon after Yokohama was made an open part, and he met with the greatest difficulty in pursuing his work. He was something of an artist, having studied painting, and when he learned of photography through one of the *hatamoto* of the Tokugawa *Shogun*, who showed him an example of the art brought over by the Dutch, he was greatly impressed with the wonderful detail and naturalness of the picture, and determined to learn the process by which so marvelous a likeness could be produced.

Shimooka was a native of Shimoda, where the American envoy was staying at that time, and upon hearing that Mr. Heusken, the Minister's interpreter, was well equipped for taking photographs, Shimooka quitted Yedo, where he had been unable to gain any knowledge whatever of the coveted art, and betook himself to his native place in the hope of learning photography from the American. To accomplish this, his first step was to enter the service of the minister as a menial, in order to somehow make the acquaintance of the man with the

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ARIMA BAMBOO BASKETS

THE village of Arima, on the mountain pass of Rokko, is scarcely less famous for it bamboo baskets, than its hot springs which attract innumerable visitors from the not far distant cities of Kyoto, Osaka and Kobe. Indeed its product is known in foreign countries where the fame of its celebrated waters may not have reached.

The history of these skilled basket weavers is said to date as far back as the middle of the sixteenth century, and to see the swift, deft fingers of even the numbers of child workers, it is at once apparent that their skill has been inherited for many generations. The famous Sen-no-Rikyu, connoisseur in *cha-no-yu* and favorite of Toyotomi Hideyoshi, is credited with having given the Arima basket its first popularity. While sojourning at the hot springs, the great authority on the tea ceremony ran across a worker in bamboo splits who pleased him sufficiently to receive an order for a basket to be used for a flower arrangement, after Rikyu's own design, and the result was such an artistic success, that the weaver's name and fame were quickly established, and followers of the noted teacher of the etiquette of tea drinking sought the wares of the Arima basket maker whom he had discovered. Sons and daughters of the artisan were trained to busy their young fingers with the pliable bamboo, and other lads were appenticed and the work and number of workers grew until a real industry possessed the little mountain village, most of whose families are now engaged therein.

Two varieties of bamboo, *matake* and *hachiku*, are used for making articles for household use and decoration, and the extensive bamboo groves in the vicinity of Arima afford an unlimited supply of most excellent material. The *matake* is considered the best. It is cut from the groves in the fall of the year, split in two, and dried in the sun, which changes its green color to yellow. The next step in the process of preparation is a prolonged soaking in water; then the outer surface receives a careful polishing with a particular kind of fine sand found in that locality; after which it is cut into proper lengths, split coarse or fine, cut to the thinness desired for the various kinds of baskets, stands, etc., for which it may be intended, and finally, most of it is stained a dark, rich reddish brown, which harmonizes with any interior color scheme, but affords just that distinctiveness which lends so much charm to the flower arrangement in the *tokonoma*; to the house plant, especially ferns; to the exquisite porcelain in which dainties are served upon a tray of this simple but effective bamboo.

The utility objects are more often of bleached or natural bamboo, with sometimes a combination of rattan, while the flower holders, artistic boxes, baskets and trays are of the lovely brown. Nests of baskets with covers that fit in the neatest possible manner are to be seen from two by three inches to almost the same dimensions in feet. The attractive round ones, eight or nine

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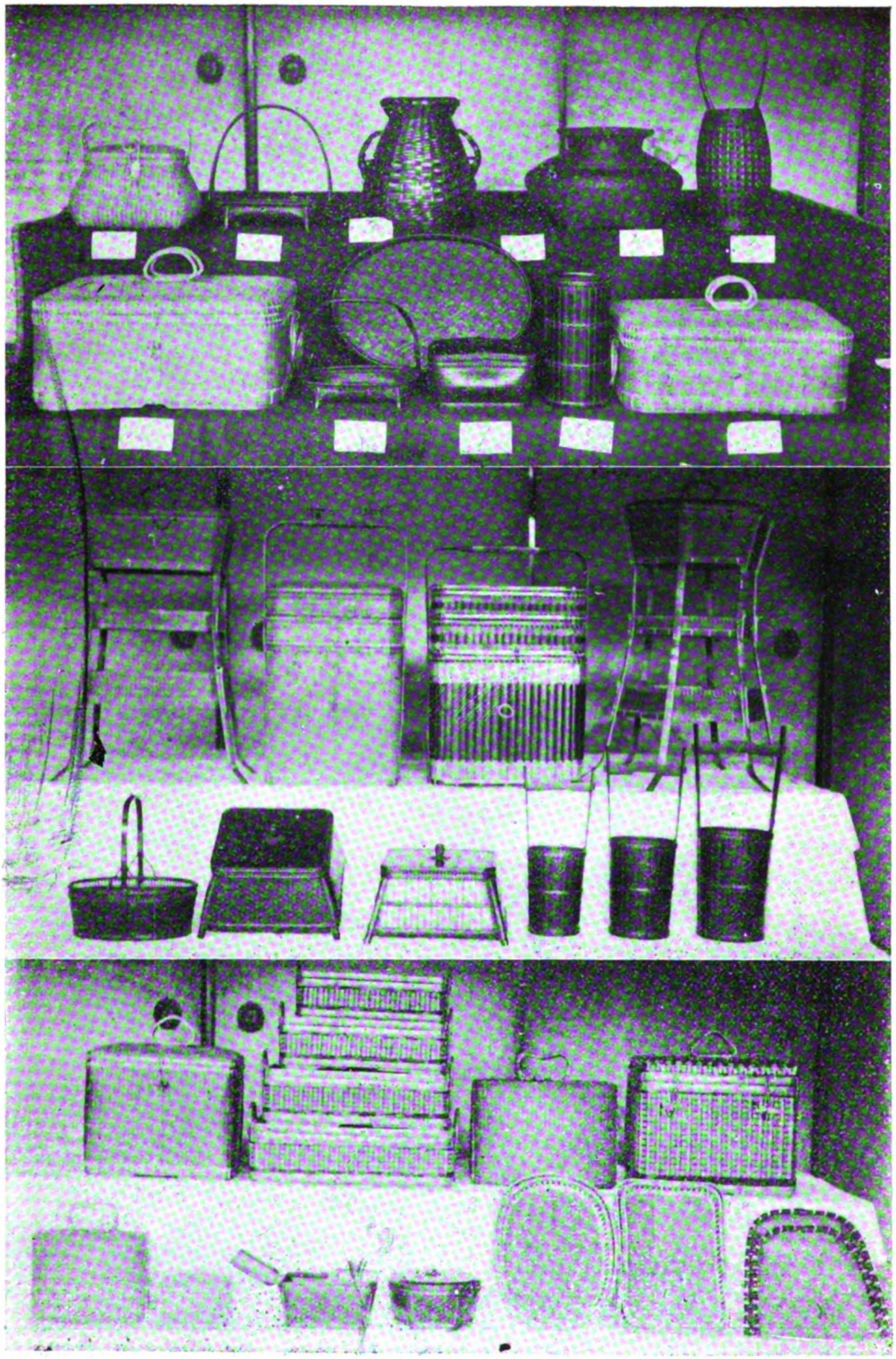

ARIMA BAMBOO BASKETS. *Paniers de bambou d'Arima.* *Bambuskörbe aus Arima.*

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Photo by R. Konishi

Photo by T. Hasegawa

Photo by T. Hasegawa

Photo by R. Konishi

POSE AND EXPRESSION. *Pose et expression. Stellung und Ausdruck.*

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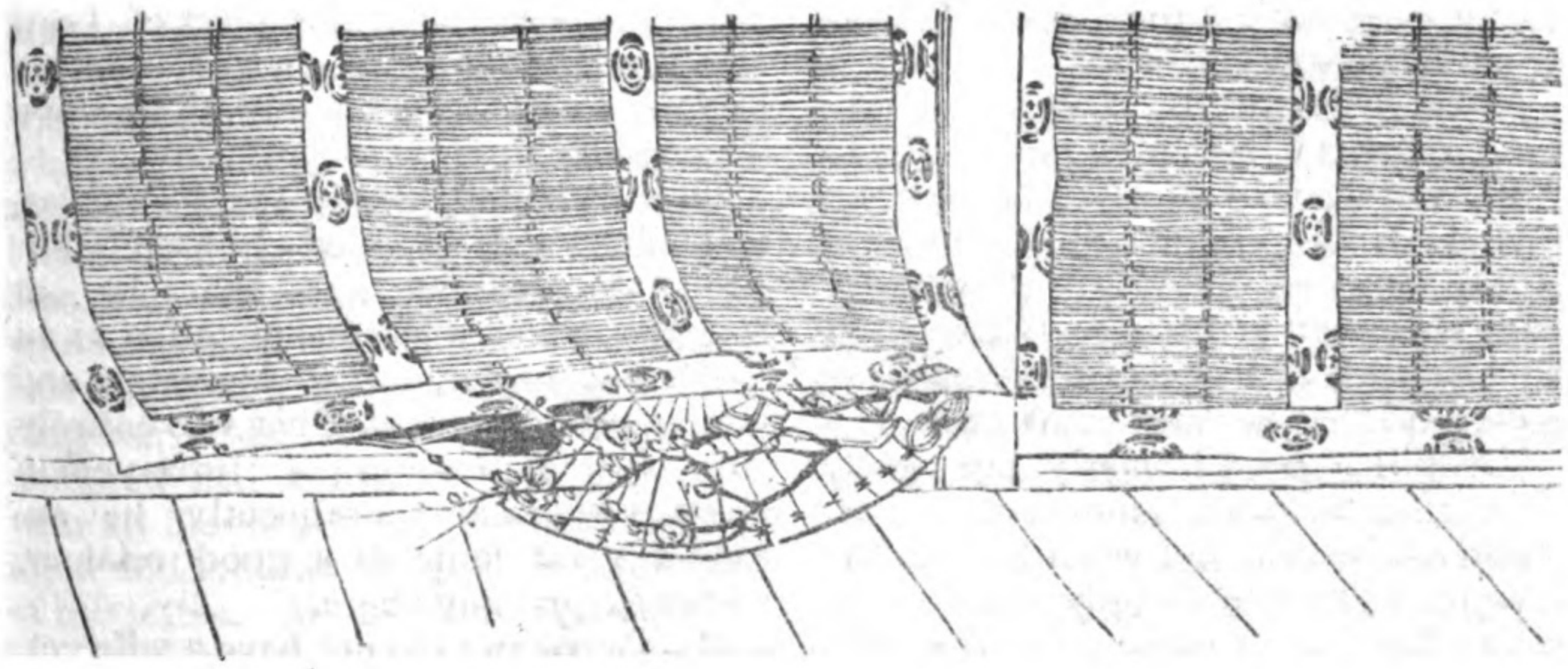
inches in diameter and about two and a half deep, sometimes with, sometimes without handles, always nicely lined with tough black paper, are used in Japan only to contain the charcoal kept in the room for the brazier, or *hibachi*.

The basket used for a flower arrangement may be any size suitable for the composition or its individual parts. If for the occasion of a tea ceremony, where but a single bud and blossom are used, a tiny holder only a few inches in height is needed; but if for a decoration where great branches of flowering plum trees, boughs of pine, stalks of bamboo, or the seven grasses of autumn compose the arrangement, a very large holder is requisite, and for which the vase-shaped baskets, about two feet in height may be chosen. The hanging flower holder is a favorite in Japan, and it often has a huge handle that allows ample room for any form of arrangement under its great bow, which in itself is an artistic feature. All are provided with tins for water.

The lunch basket, fitted with metal fastenings and frequently a metal box with several compartments, is lined with printed cotton cloth; it has handles, is carried and opened like a satchel. Trays are usually made in pairs, either light or dark in color, the latter usually having a coating of lacquer that makes them non-leakable; they are woven in the beautiful old diaper patterns, and are round, oval or square.

Tables, stands, book-shelves and screens of bamboo are made by the Arima basket weavers, and are of good design and workmanship. These wares were first introduced abroad in 1873, when they were exhibited at the Vienna Exposition. Export trade soon began; in 1881 it amounted to about ten thousand dollars; now it has reached two hundred fifty thousand dollars. The chief places to which Arima baskets are shipped are New York, London, Australia, China and Russia. Medals were awarded these baskets at the Columbian Exposition in Chicago, 1893. The group of Arima basket weavers comprises fifty families, every member of each family becoming a trained artisan.



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TOSA NIKKI

By TSURAYUKI

TRANSLATED

By FLORA BEST HARRIS

[Mrs. Flora Best Harris, (1859-1909) the late wife of Bishop M. C. Harris, was well-known and especially loved by the Japanese, both in their native land, and in hers, as a teacher and friend. She first came to Japan in 1873, returning to America only on account of poor health, but coming again several times subsequently. In the literary world she is best known for her hymns and poems.

Tsurayuki was a classical writer of old Japan, 10th century. His family was of Imperial descent, and he won honors both political and literary. Departing from the established rule of using the Chinese, he wrote in his own tongue. "Only a master of ancient Japanese," says the translator, "could transfer by paraphrase to our direct Anglo-Saxon speech the graceful simplicity of Tsurayuki's prose in this fragment of another age." Tosa Nikki, or the Log of a Japanese Journey, is reprinted by the kind courtesy of Bishop Harris.—Editor.]

II

AS there is still some obstacle to our departure, to-day (the 8th) finds us in the same place.

This evening the moon is exquisitely beautiful, and seems, as she hangs shining in the night-sky, as if about to plunge into the wave-furrowed waters. Gazing upon this scene, there came to my mind the words of the poet, Narihira:

"O ye mountain-peaks, flee backward,
Yield no covert to the moon!"

If Narihira should compose a poem at sea, thought I, it would read thus:

"O ye crested waves up-climbing,
Yield no entrance to the moon!"

Musing in this wise, the following stanza formed itself in my mind:

"I can but fancy as I gaze
Upon the moon's resplendent light,
That these, its ocean-blended rays,
Are signs that yon Celestial River *
Hath source in seas of upper height
(And that the moon mistakenly,
Makes haste to seek our lower sea)."†

9th day.—We arose early this morning, expecting to reach the place called Nawa, to-day.

Many persons had accompanied us thus far on our journey. Among them were Fujiwara no Tokizane, Tachibana Suyehira, Hasebei no Yukimasa and others. From the time of our leaving the governor's residence they followed our course and overtook the ship in various places; and, of a truth, the depth of their kindness seems to me greater than the depth of the sea.

To-day we all parted from each other for the last time; and, leaving behind the host of friends who had come for the purpose of bidding us farewell, the sailors gradually rowed the ship away from the shore, till at length the forms standing there grew indistinct and lost to view in the distance, while, no doubt, we upon the ship were also hidden from their gaze.

They have words, perhaps, that they long to speak to us, and we, too have thoughts which we would express to them; but there is no longer any opportunity. Pondering in this wise over the matter, I composed the following lines:

"Ah! They know not, undiscerning
(Since there is no shape or sign),
That our hearts, in sorrow yearning,
Seek them crossing o'er the brine."

The ship has been passing in her

* Name applied to the Milky Way.

† The lines in parenthesis contain the implied meaning or the "reading between the lines," in this stanza.

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course to-day the pine groves of Uda. I know neither the number of these pines nor their age ; but the scene along the shores is indeed an enchanting one. White waves beat with mellow music against the deep widespreading roots of the pines, while storks flit sportively hither and thither from bough to bough.

Inspired by the wonderful beauty of the scene, the master of the ship composed the stanza :

"I note, while far my gaze doth roam,
How in the top of every pine
A stork hath made its home.
And thus, methinks, each unto each appears
The friend and comrade of a thousand years"

The scene is so fair these lines utterly fail in describing its loveliness ; and while we gazed and gazed upon it, the ship was borne onward in her course, and the sun went down leaving sea and mountain alike hid in darkness. The gloom deepened till night hung so darkly around us that we could not tell the east from the west ; and, as we knew nothing of the weather, could only confide ourselves to the helmsman.

Even men unaccustomed to life on shipboard felt timid, and it is not to be wondered at that the women and children, lying with their heads down in the hold of the ship, should have been greatly alarmed. It seemed fearful enough to me ; but the helmsman and sailors sang songs as the ship went on, apparently finding no cause for dismay. The following is one of the songs :

"Out on the wild, springing moorlands,
I cried with the hurt and sting
Of the stiff ribbon-grass that cut my hands;
And now for the greens I bring,
Will my parents give me aught, I wonder,
Or will my gleanings go
To make a feast for my mother-in-law,
I'm sure I'd like to know.

* * *

Shall I go back?—I'd like to see him—
The lad that I met last night,
I'd dun him well for the money he owes me
(The miserable little w.ght);
For he told me a lie, and he won't come near
To pay me or make it right."

The sailors sang many more songs, but I will not transcribe them here. The ship's company, amused at the quaint words, laughed heartily ; so that, in spite of the tempestuous sea, their hearts found means of solace and cheer. Passing the time thus, by degrees the vessel made her way to her destined harbor, albeit the sun had long gone down, and she was much belated.

An old man and woman have suffered more from seasickness than any others of our number, being obliged to lie down constantly, and unable to eat anything.

10th day.—The ship has remained to-day in the port of Nawa.

11th day.—Rising at dawn, this morning, the crew put their oars in motion, intending to proceed as far as Murotsu to-day.

All the passengers were asleep when the ship started. The sailors themselves could see nothing of the sea and its condition. They saw only the moon ; and knowing thus which was east and which was west, urged the vessel on her way. Thus progressing, the morning broke, and rising we washed our hands and faces, ate breakfast, and went the usual routine. By this time, day was fully upon us, and at length we reached a place called Hané. One of the children hearing the name, said, "I shouldn't wonder if this place were like the wing (*hane*) of a bird." As the child was but a little creature, those who heard the speech laughed over it and thought it very charming. Whereupon the little one said : "I'll make a verse about it."

"If this place is like its name,
And a wing, just as they say,
Then I wish it would fly and take us
Home to Kyoto far away."

As both men and women on board were very anxious to reach the capital,

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ASAGAO

(Morning-glory)

TRANSLATED FROM 17TH CENTURY JAPANESE

II

ASOJIRO MIYAGI was still living in Kyoto. One day a messenger from Higo Province arrived at his residence with the information that his mother was severely ill, and that he must return in haste; accordingly, he soon set out on the journey from Kyoto, in company with the messenger.

When Miyagi arrived at his old home his mother was in a dying condition; approaching her he asked, "How are you?" She gave him one look and said, "O, you are Asomatsu, I have longed to see you," and expired smiling, as if she had fallen asleep. Miyagi mourned and offered sacrifices to his departed parents (his father had died some years before) for one year; then he again set out on another journey to Kyoto, and after several days, arrived at the sea-coast Akashi.

It happened that Yuminosuke Akizuki, being on the way returning to his native land, on business, moored on this coast; so Miyagi unexpectedly met Miyuki again, and they parted lovers promising always to be true.

Miyagi arrived at Kyoto, and resumed his life and teaching in the house on Shimagawara as before, but he was discontented and unhappy, always thinking of her whom he loved.

At this time Ryoan Kumazawa, the *jusha* of Lord Ouchi, was taken seriously ill, and wishing to make his nephew, Miyagi his heir, entrusted the business to his relations, leaving his will. A letter was sent in haste to Miyagi with the information that his uncle was about to die, and that he must come at once.

Miyagi had been formerly favored by his uncle, and went immediatly in response to the call, but when he reached there his uncle was already dead. One of his kinsmen handed him the will. Miyagi opened and read it, shedding tears. He understood the purport of the will, and unavoidably became Kumazawa's heir; consequently he changed his name to Jirozayemon Kumazawa, and henceforth served Lord Ouchi with the utmost loyalty.

At this time Lord Ouchi was serving Uyesugi, the *Kwanrei* (dictator) of Kamakura. Lord Ouchi was infatuated with Segawa, a beautiful courtesan in Shin-Oiso, and was given to banqueting day and night, and consequently neglecting his duty to the *Kwanrei*; not only this, but he became so very brutal that he often wantonly killed his retainers, if they remonstrated with him.

General Uyesugi, therefore, summoned Tatewaki Reizei, the magistrate of Lord Ouchi, and expressed his private opinion about the matter.

He said he heard that of late Lord Ouchi had a bad reputation on account of his behavior; but it has all right, if henceforth he would correct his conduct according to the remonstrance of his retainers; but if he continued so dissolute he must be compelled to remain in confinement, and his heir must be appointed lest his domain and family, sustained for many generations, should be lost.

On this account Jirozaemon Kumazawa, the most faithful subject of Lord Ouchi, was ordered to go to Kamakura in order to persuade his lord to improve his conduct.

Ouchi yielded to his remonstrances, and afterwards applied himself diligently to learning, so that he at length acquired a good reputation as an intelligent master, and so his estate and family were preserved. This was entirely due to the wisdom of Jirozayemon Kumazawa, and consequently he acquired great fame as a good retainer, without equal anywhere.

As Kumazawa did not have a wife yet, several noblemen, one after the other, offered their daughters in marriage; but

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he declined all offers, because he had pledged himself for time and eternity to Miyuki, the daughter of Yuminosuke Akizuki, during the time when he was known as Asojiro Miyagi.

Yuminosuke aft r arriving in his native land, had quelled the disturbance relating to the household of Ouchi, and pacified the minds of the people. After that he went to Kamakura, on business for his lord, and this time he staid at the house of Shoni, in Kirigayatsu. Hearing that a man named Jirozaemon Kumazawa was a hero without a peer, he wished to betroth his daughter to him, in order to cement a friendship with him, and according to custom, intrusted the affair to a middle-man. But the middle-man told Akizuki that since Jirozaemon Kumazawa had declined offers in marriage, even from noted noblemen, he would never agree to the offer; yet Akizuki earnestly requested him to do the business, so he agreed to the request and went to the house of Kumazawa and made the proposal. Much to the surprise of the middle-man, Jirozayemon Kumazawa readily consented thereto because he had already planned the marriage with Miyuki on the sea-coast of Akashi.

The middle-man was greatly rejoiced and hastened to Akizuki's residence and gave the joyful tidings. Having heard this, Akizuki was exceedingly glad, and forthwith gave the middle-man a liberal reward. Then he wrote a lengthy letter and directed his servant to carry it to his family in Fukuoka, Chikuzen.

Misao, the wife of Yuminosuke Akizuki was watching the household carefully while her husband was absent. The servant arrived and handed her the master's letter. Having read it, she rejoiced at first, but was then distressed, because, while she understood that her husband had arranged a proper marriage for her daughter, she knew also that her daughter had a lover whom she loved with all her heart; but she made up her mind and told her daughter the purport of the letter. Miyuki wept bitterly falling prostrate on the floor, longing for Asojiro Miyagi, her lover, because she did not know that Asojiro Miyagi had changed his name to Jirozaemon Kumazawa. But, with persuasion, she yielded at length to her mother's will. Misao was then in great joy, and she hastily wrote a letter and dispatched it to Kamakura.

In the meantime Akizuki had received the present as the token of the betrothal from Jirozaemon Kumazawa. When he got the letter from his wife containing the intelligence that Miyuki, his daughter, had consented, he was very glad.

Although Miyuki apparently yielded to the persuasion of her mother, her heart was not changed; one night she left a letter, escaped stealthily from her home and ran away toward Kyoto. Misao found the letter and was greatly shocked; she quickly made her servants search for her daughter, but they could not find her; so that she at once dispatched a messenger to inform her husband of the incident.

When Akizuki learned the news, he was much surprised, and very sorry; to keep secret the disgrace he determined to tell a lie to conceal the dishonor of the betrothed husband. He dispatched a messenger to the residence of Kumazawa, to inform him that his daughter, attacked by sudden illness, had died.

When Kumazawa received this sad news, he was much grieved and lamented bitterly, he had no room for doubt, and the contract of the marriage came to naught.

Having heard of this, several noblemen, who loved Kumazawa, offered again to make a contract of marriage with him, yet he declined all offers, because he had determined that since Miyuki was dead, he would never marry another.

After Miyuki left her home in Fukuoka, she arrived at Miyako, or Kyoto, after many hardships, and searched for the house of Asojiro Miyagi. On the fourth day, she found his former residence, but alas! he was not there, it being already occupied by other persons. By inquiring of the neighbors, she learned that Miyagi had set out for Chugoku (the middle state) and she was quite overwhelmed.

The people felt very sorry for her and

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SAYONARA

By EUGENE FRANCIS

(MRS. CHARLES BURNETT)

Love on the mountains in Life's golden morning,
Temple bells calling the unrisen sun—
Shadow-wing of a homing heron
Crossing the moon—and the day is done.

Strange sweet song of the samisen,
Haunting music of long ago—
Breath of wind in the cherry trees,
Dream-song of Love that I used to know.

Terrace and garden in bridal robes,
Blossoming ume—April snow;
Dove on a low-branched cedar sighing
Song of a summer of long ago.

Burden of sad wistaria bloom
Dropping passionate amethyst tears
Onto the ground where her geta danced
Joyously down the years.

Breath of a God on the fountain
Lulling the water to rest;
Lotus-flowers closing soft petals,
A tear-drop deep in each breast.

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Banners of lovely iris
Drooping on stately rods—
Stealing away to Dreamers'-land
To bloom in the Garden of Gods.

Yellow, round moon, like a lantern hung low,
Meeting the sea in the west—
Glory of golden day in Japan
Dying on Fuji's crest.

Dream-eyes whose witchery's calling, calling
To me across the years—
Nightingale in the bamboo forest
Voicing my love—my tears!

Over the arching bridge, your spirit
Lighting the shadows of night—
Swaying, comes as you used to do,
Moon-goddess, silver white.

Yearning, my arms reach outward;
Straining, I list for your breath;
Ah, sword of my fathers, upon you
I gaze—and I smile at Death!

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FIFTY YEARS IN JAPAN

By ARCHBISHOP NICOLAI

[The Jubilee Anniversary of His Grace, Archbishop Nicolai's coming to Japan as a missionary was celebrated July sixteen, by the Russian Orthodox Church in Kanda, with impressive ceremony. His Grace's very long residence in this country, commencing as it did before the Meiji Restoration, enables him to speak authoritatively upon many subjects, and his ability and talent add greatly to their interest as presented by him. We translate from the Japanese first published in the *Jiji* by the special permission of His Grace, the Archbishop Nicolai.—EDITOR.]

IV

I FIRST went to Yedo (now Tokyo), the western capital of old Japan, in the year 1865, accomplishing a long cherished wish, which before had been impossible, owing to the impediments in the way of travel for foreigners unless with official parties; and it was only that the Russian Consul had business in the *Shogun's* capital that brought me the opportunity of joining such a party and journeying in safety to the metropolis.

Through the courtesy and kindness of the Bakufu officials, it was arranged that we could find accommodations, while in the city, at a large monastery and temple near Takanawa, and they also placed at the disposal of those who wished to go about in the city, a guard of mounted *samurai* to afford necessary protection, as Yedo was infested with bands of *ronin* of strong anti-foreign feeling, and the Government authorities had to take every precaution to prevent attacks upon foreign residents.

Having no other object in visiting the city except to see its sights and to familiarize myself further with the manners and customs of the country, I spent my time in doing so, notwithstanding the fact that whenever I ventured forth, a guard of soldiers had to escort me. I regretted this trouble to the officials, but at the same time was grateful for the safety they afforded me, and could not wish their attitude toward foreigners different from what it was, such excellent care of us did they seek to take. The guards were ever at my side as I wandered about, even surrounding me while I ate a meal in a restaurant, so that I really could not go about as I pleased.

Riding on horseback one day, passing the place where now is Mansei Bridge, not far from Suda-cho, I observed the elevation of Surugadai, and thinking the position would give me a good view of the city, I suggested going to the top of the hill, but the guards would not consent to do so. It seems a strange coincidence that I was afterwards able to build the present Orthodox Church on that very spot, which happened quite unexpectedly and as though providential.

Many of the foreign ministers and consuls being in Yedo just at that time, they were tendered a banquet by the Bakufu officials at the *Shogun's* palace, Yedo Castle. Being of the Russian Consul's suite, I also was one of the guests and greatly enjoyed the entertainment provided.

We were taken to and from the castle in Japanese palanquins (*kago*), placed at our disposal by the hosts; it was my first and

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last experience in being carried in that delightful fashion. I do not recall, at present, the name of the particular part of the castle in which the banquet was held, but it was spacious and grand, and the *tout ensemble* of that gathering of government officials in full dress, native and foreign, the Bakufu and the foreign ministers and consuls in full regalia. and marching in their respective order, was altogether splendid and impressive, and could not but inspire any onlooker with the deepest admiration for the dignity and decorum of the Japanese, on such an occasion, even to the minutest details.

While the manners and customs of the Japanese may be lacking in many particulars, that does not obscure the fact that they have usages and conventions which are most polite, and on the whole I think them a very courteous people. During my residence of fifty years in Japan, I have met with all kinds of people, having twice made evangelistic tours from Hokkaido to Kyushu, and not once have I been subjected to insult from any of them. On one occasion, as early as 1878, while preaching at Fukuoka, in Kyushu, I experienced a certain amount of annoyance at the hands of a body of Buddhist priests attending the meeting, who, in an effort to interrupt the service, rose and created such a disturbance that I was compelled to discontinue in the middle of my address. However, I considered this no insult to me, but merely a demonstration of disorder, and my other hearers made every effort in my behalf.

Considering the strict attention paid by the Japanese to certain of their rules of etiquette, I have always thought that foreigners should conform to, and show every respect for, the polite usages of the country; such as removing one's shoes and hat upon entering a Japanese dwelling, however humble; and maintaining the prescribed sitting posture while there. Having on foreign clothes can never seem a valid excuse for one to sit on Japanese mats with one's legs crossed, in the presence of Japanese who sit properly erect, according to their custom. Such a breach must be regarded as extremely rude, and in all the years I have lived here, regardless of the clothes I wore, I have never sat with my legs crossed while in company in a Japanese house.

It may be remarked here that the native dress is better suited to native life, climate and people than European clothes, and the Japanese in *hakama* and *haori*, their formal costume, appear to far greater advantage than in the frock or evening coat so often adopted. In some cases, they may find foreign clothes convenient, but for fitness and appearance, their own garments are best retained. Inner, or spritual reform, would be more desirable than outer, or dress reform.

Japan's present constitutional government, achieved after two great political revolutions, compares favorably with that of any other nation. I myself have witnessed three different forms of government here; first, the feudal system under the Tokugawa *Shogun*, then the Imperial regime immediately after the Restoration, and lastly the present constitutional rule, the consequent changes following upon each presenting a distinctly different aspect; but an unchanging feature of the feeling manifested throughout the varying scenes of those vicissitudes was the loyalty of the people to their ruler, and his unfailing love and sympathy for them.

Constitutional government has been achieved by the majority of nations only after being demanded and fought for by the people, and rivers of blood being shed in conflict. But in Japan, such was not the case; the constitutional government which she now enjoys was established by the will of the Emperor through love for his people and consideration for their rights and welfare. Even the *Shogun* voluntarily restored to the Imperial House, at the time of the Restoration, the actual power of ruling which had not rested with the Emperor for several hundred years, for he recognized that the country would be far better off under Imperial rule.

These things readily told me that the relations between sovereign and subject

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in Japan were extraordinary in their character; that the attitude of each had remained inviolate, as established with the founding of the nation, comparable only to relations of parent and child, the Emperor being regarded as a loving father to his people, and they reverent and obedient children.

Although I had come to this country for the sole purpose of spreading the Christian (then called *Kirishitan* by Japanese) religion, owing to Government prohibition of the propagation of that faith, I was not able to proceed with my work openly as the law was rigidly enforced all over the country. Full of hope that the time was not far distant when these circumstances would be changed, and the Gospel of Christ could be preached freely and without restraint, I determined upon thorough and complete preparation for the work I was undertaking, and set about learning the language, to which I devoted myself almost exclusively for the time being. With each of three different teachers I spent two hours or more daily, and also practised Japanese and Chinese calligraphy regularly, considering this an essential for the mastery of the language. I put forth heart and soul in my studies for at least seven hours every day, until I gained sufficient knowledge to enable me to read easily any ordinary Japanese book printed in Chinese characters and the Japanese *kana*, and later Chinese works. My ardor and earnestness in learning the language was such that I did not confine myself to work with my teachers, but grasped every other opportunity as well, throwing myself much among the Japanese, and even went to the theatres and story-telling halls (*yose*) in order to accustom my ear to the language.

Having made some progress in my studies, I took up the Chinese classics, and I recall, as most difficult among the Chinese books, the *Isshi*, which presented all but defeat in reading; but *Shisho*, *Gokyo*, *Juhasshiryaku* and *Shiki* I found easy in comparison. The *Kojiki* was the most difficult of Japanese books; the *Nihon Gaishi* and *Nihon Seiki* offering no such obstacles, but which I found of considerable interest.

Being thus engrossed in Japanese literature, I also became deeply interested in things Japanese; considering the uniqueness of the former, and the character of the civilization represented by the latter, I felt it would be a worthy work to interpret them to the Western world, as it would be no mean contribution to European intellectual spheres.

Night and day, I devoted every hour possible to reading books on Japan and her people, becoming more and more interested in the Land of the Rising Sun. Finally, I acquired an extensive library of Japanese books, having bought out a certain Hakodate book shop.

The study of things Japanese became an obsession, and the warmth and fervor with which I had once set my heart upon missionary work, decreased correspondingly, until my indifference to the primary object of my coming to Japan became such that I frequently declined opportunities to expound the Gospel, even to persons who came to me expressing a desire to study Christianity, telling them the laws of their country prohibited it, and that only by permission from the *bugyo* could I do so; from which it is not difficult to surmise how entirely my first ardor in Christian work had cooled.

But at last, I came to the parting of the ways, to the full realization that I could not serve two masters, and therefore must choose between being a missionary or becoming a Japanese scholar; which, indeed was not hard for me to do, inasmuch as I felt I had wandered too far from my true mission, in over-enthusiasm for a minor matter, the study of things Japanese; and I resolved without hesitation to give up my studies, and re-dedicate myself to the cause of Christ.

(*To be continued.*)

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SEPULCHER AND CEMETERY

SEPULCHERS of great antiquity in Japan are of two kinds; viz: the *sekikaku* (cairn), a pile of stones built up in the shape of a small house, six feet in frontage and ten in depth, and covered over with earth, in which a stone coffin with a body therein, was deposited; the other is simply a stone coffin (*sekikwan*) buried in the earth, but having no cairn to cover it. These two kinds are not distinguishable in that the one with a stone cairn was the sepulcher of nobility, and the other that of plebian classes; the difference between the two has nothing to do with class, but only with the locality in which they are found.

The mounds in which they are found are also of two sorts; one heaped up in the shape of a gourd; i. e. a double rounded tumulus the chamber in the rear containing the coffin. This shape of mound is called *zenpo koyen* (square frontage rounded in the rear); the other kind of mound is a simple tumulus rounded at the top, but no distinction was made for upper and lower classes, nor are more *sekikaku* found in one kind of mound, and more *sekikwan* in the other.

The fact is, that these four kinds, namely, the coffin with a cairn, the coffin alone, the gourd-like mound, and rounded mound, are found intermixed in various ways, though the Imperial tombs are always in the gourd-like mounds, from which it safely may be inferred that such served as models for all others.

As to the size of the mounds there is a great variety; the largest being many miles in extent, such as the mausoleum of the Emperor Nintoku; and there is one on the top of which a whole village stands, and another upon which a common school is built; whereas the smallest variety is not more than ten feet in circumference.

The rounded, as well as the gourd-like mounds are sometimes surrounded by a moat, many of which are dried up, leaving a hollow piece of ground; others having moats with water, the mounds are like islands.

The ancient tombs called *yokoana* (side holes), are dug laterally into a tumulus; such are *sui generis* and do not exist everywhere in Japan.

The coffins in which the ancient dead were laid are mostly of stone; but there are some made of earthenware, and others of wood must have existed, for after a lapse of over one thousand years, nothing is left except some slight trace. When the body was placed in the coffin, various things which had been used by the deceased were deposited therein also. Many such things are still preserved, such as swords, arrow heads, mirrors, *magatama* and *kudatama* (stone ornaments curved and cylindrical in shape), gold rings, bells, etc. In addition to these there have been found, in the *sekikaku*, helmets, coats-of-mail, grind-stones, etc. These afford valuable records of the habits and mode of living of our ancients.

Also there have been discovered around the tumuli (gourd-like as well as round) what are called *haniwa*, or earthenware figures of men, horses, etc.,

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FROM THE JAPANESE PRESS

JAPAN'S POSITION

An authority on Chinese affairs, whose name is suppressed, is quoted by the *Tokyo Asahi* as saying that he does not attach any importance to the telegram reporting the dispatch of French troops to Szchuan, because not only is it yet premature for the foreign Powers to dispatch troops to China, but it is clear that no European countries can possibly send out troops sufficient to suppress the widespread disturbances. Foreign interference will nevertheless be inevitable, if the present anarchical conditions are unduly protracted to the detriment of the rights and interests of the foreign Powers. Although it is impossible to predict the measures the various Powers will take if they decide on armed intervention, they can do nothing without the assistance of Japan, who is the only Power that can place in the field a sufficient force for the accomplishment of the task. At the time of the Boxer trouble, Great Britain, the United States, Germany and France could not spare more than 3,000 men, while Russia could barely send 5,000 to the front. The difficulties which these foreign troops suffered from were the imperfect supply of provisions and the bad sanitary conditions in China, which are almost beyond imagination. The Boxer campaign was practically fought between the Boxers and the Japanese forces, while the troops of the various Western Powers acted as auxiliaries. The geographical advantage Japan possesses remains unchanged. If the foreign Powers decide to restrict their action to the protection of their own nationals, the small forces now retained in China will answer the purpose, but if they decide to undertake the task of suppressing the insurgents in various provinces, a small force of four or five thousand men can do next to nothing. The importance of Japan's position can not be over-estimated at the present moment. This accounts for Japan's attitude toward China being closely watched by the various foreign Powers interested in Chinese affairs.

—*Japan Mail.*

NEWSPAPER OPINIONS

The *Hochi Shimbun* in the presence of the Chinese crisis shows its usual tendency to take an extreme view. It declares, to put the matter briefly, that if Yuan Shih-kai succeeds in placing himself at the head of affairs, his policy will be to join hands with America and Germany to the detriment of England, Russia and Japan. The *Hochi* is at some pains to demonstrate the comparative helplessness of the United States to carry out such a programme, but it fails, so far as we can see, to give any solid ground for the suspicions it entertains. Our Tokyo contemporary's nightmare seems to be caused wholly by the spectre of Germany fishing in troubled waters, by which phantom the *Hochi* has long been obsessed.

The *Jiji Shimpo*, as might have been expected, takes a very different view. It desires the success of Yuan Shih-kai, which event it considers to be in the best interests of China, Japan and peace. But it apprehends that Peking will be the scene of a bloody conflict. The large Manchu garrison of the city are not at all likely to endorse the effacement of the present Dynasty, and without such a result it is hard to see how the insurrection can be quieted. Much must depend on whether Yuan succeeds in reaching Peking before Chang, and on the magnitude of the force which the former is in a position to muster in the capital. As to that the *Jiji* is somewhat uneasy. It thinks that Yuan dare not seriously weaken the Imperial forces at the front for the purpose of swelling his own escort. A brigade will be the most that he can take with him, and that will hardly suffice to place him in military ascendency. But it appears to us that the *Jiji* neglects one factor,

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namely, the 40,000 Manchu troops now in Peking, who will probably see in Yuan the potential saviour of the Dynasty.

—*Japan Mail.*

How much longer is the present state of China to be permitted to exist? That is the vital question. Trade is now practically dead. Even the loss sustained by a simple firm like the Mitsui runs up to hundreds of thousands, and many others both foreign and Japanese losing on account of the cessation of business transactions with China, can not permit the prevailing state of affairs to go on much longer. This fact alone justifies the powers to take a concerted action to restore order in those afflicted districts. It is not only the direct and individual injuries to foreigners' property or lives that will call for an intervention, but anything or a tendency to destroy foreigners' commercial interests involving hundreds of millions should be promptly dealt with and stopped.

—*The Nichi Nichi.*

COUNT OKUMA ON PEACE

It is reported from Sendai that Count Okuma delivered a speech on peace at the Prefectural Hall where the opening ceremony of the Miyagi Branch of the Dai Nippon Peace Society was held. The speech was as follows:—

"It is human nature to love peace. Nothing is more disastrous than war. This fact is admitted by all, and we need not dwell on this simple fact, but extreme patriotism often leads to war. This has been regarded as one of the defects of human beings. Now the time has come to put an end to war. International law has been enacted. Organs of communications have developed. Languages have become common among all different nations, and in consequence the expression of mutual sentiment, thought, etc., has been facilitated, thus helping to avoid misunderstandings which have often proved a cause of war. Desire for universal peace has become acute and we have reason to believe that such a desire is within the range of possibility. There is, however, one question which is left unsolved. It is this: is it possible to expect a peace between the two countries whose standard of civilization is as different as the poles are wide apart? History proves that there were few conflicts between the countries which are equal in civilization. The Sino-Japanese war was caused as the Middle Kingdom was in state of semi-civilization. In fact the Chinese Empire and the Balkans are likely to disturb the peace of the world in future as they did in the past. It is therefore our mission to lead the Chinese nation to the state of civilization. The north-east was the last district in Japan which enjoyed Western civilization, but we have now a branch of the Peace Society. I can not but celebrate this auspicious occasion.

—*The Yomiuri Shimbun.*

To the Editor of the *Osaka Mainichi.*

Peace! what is it and how can it be brought about? If there were not a war, is that peace? And again if disarmament of all the belligerent equipments be practised, is peace brought about at all and its eternal meaning attained? Unfortunately we doubt this. We, the Japanese, are not a jingoistic people; we all know how to put up with to the last stage of endurance, simply for the sake of general peace. What country could ever be so benignant, so tolerable before the cases that we hitherto encountered? Could the powers simultaneously agree to disload cannons toward general peace of the human society? Suppose this could be practical. But can peace thus be established on the perrennial basis? Decidedly not. The struggle for existence is getting keener and keener between individuals, between nations. Foodstuffs, in general, seem to be getting dearer and scantier in proportion to the aggrandisement of populations. The spiritual side of men to which the present question owes very much more than to anything else, is as yet too low to come up to the desired watermark upon which this much coveted peace be indicated. We might, some day, see the new (then old) weapons put in shops

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FAMILY LOT, SHOWING NEW GRAVE-POST.
Lieu de sépulture familiale avec un nouveau poteau.
Familiengrabstätte mit neuem Grabmal.

AVENUE IN AOYAMA CEMETERY. *Alleé dans le cimetière d'Aoyama.*
Allee im Friedhof von Aoyama.

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with, leaving a plain four-cornered stone post.

The grave-stones of the present day may be said to be forms adopted from those in the middle period of the Tokugawa Shogunate. Under the Tokugawa regime it was the general custom to lay the dead body sideways at full length, in either a stone or a wooden coffin, or if cremated, to put the ashes in an urn. A four-cornered wooden post of about ten feet in height is erected and on the front face are written the official rank and name of the dead, and on another side the date of his demise; for a Buddhist a posthumous Buddhist name is written instead of the real name, which is usually written on another side. This post merely marks the spot for a while and is removed as soon as a permanent grave-stone is provided. In front of the grave-post a pair of flower holders, cut out of fresh green bamboo, are placed, in which to put boughs of *sakaki* (cleyera Japonica) according to Shinto custom, or boughs of *hikibi* (Chinese anise) after the Buddhist fashion.

No mounds are made over graves, and the grave-stones are placed immediately over them, the majority being about two feet square to receive the upright coffins used for those buried in a sitting posture. The ground is kept perfectly bare, and stepping stones are laid between the long, close rows of tombs, or leading to those in family lots, in all the old temple cemeteries; and the general ones are much the same, except being less crowded. Sometimes there is a family vault under ground, in which bones or ashes are deposited after cremation, and only a slab is removed for the purpose. No indication of the vault is apparent.

Formerly, favorite forms for marking burial places were Buddhist images, those of Kwannon, Amida and Shaka largely predominating, varying in size from tiny figures in relief to towering ones in the round.

The most common grave-stone of the present day is the square or rectangular stone post resting on a larger stone base, single or double. Sometimes a stone slab in its natual state, polished only on its front face, having two holes in the base to receive bamboo flower holders and a depression in which to burn incense-sticks.

Sometimes the name engraved on the tombstone is surmounted by the family crest. It is also a custom in Japan to erect one tomb-stone for a whole family, calling it a "tomb for family generations" (先祖代々之墓). This is done when many graves of a family are crowded in one place, and the tomb-stone common to all is dedicated with a ceremony, showing the characterstic idea entertained by the nation at large concerning ancestor worship.

The names of husband and wife are engraved side by side on the same grave-stone; and particulaly noticeable is the fact that the widow's name is cut upon the stone even while she is yet alive. In such case, the name of the living is marked in red, as often will be met with when one visits a cemetery in Japan. Red characters marked upon a tomb show that the bearer of such name is still living.

The material generally used for tombs is stone of a dark grey color that looks very old, and the damp of the shady grave-yard soon covers the tablet or statue with patches of soft green moss that make it one of the company

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of curio dealers, but till then how many hundred or thousand years we have to wait for as yet, no one can tell. Neither can we not say when such a spiritual betterment of men could be hoped for as in which stage the natural termination is successfu'ly put upon the dreadful war. To whose sin, then, shall the possibilities of wars in the near futute, yea even in the remote futurity, be attributable? Men taxed their knowledge to the utmost for producing sharp weapons and surprisingly powerful explosives, and now they put themselves in perplexity about how to abandon them at all. What a singular case, this! Be it remembered, therefore, that every thing artificially contrived is full of congruities, but that whatever is done naturally is congruity itself. Nothing could be accomplished without reckoning the indispensable factor, "time" which is but incalculable by human knowledge. Y. KAWAUCHI.

—*The Osaka Mainichi.*

NAVAL INCREMENT PROGRAMME

It is reported that the Naval authorities are now bent on prosecuting their grand increment programmes, and extraordinary increase is said to be shown in next year's Budget presented by the Navy Department. It is noteworthy that out of the total expenditures of the Japanese Government, which annually amount to 550 million *yen*, Army and Navy expenditures occupy their one-third, the paralled of which can hardly be found anywhere in the world. The late two wars with China and Russia must have caused such inequilibrium in the distribution of State expenditures. But what is reprehensible is that whenever the navy or army increment project comes to the front all other new enterprises must be postponed or their expenditures curtailed, the consequence being the general depression experienced in trade and industries.

Needle s to say, the present naval expansion scheme is not a little embarrassing the financial authorities, and in this connection we learn that Marquis Inouye, one of the *genro*, sent a letter to the Finance Minister, in which the former is said to have made various suggestions to the latter.

—*The Yorodzu Choho.*

NAVAL INCREMENT

We need hardly call our readers' attention to the fact that the question of the hour in Japan is naval increment. It is not too much to say that a large section of the public has been thrown into a state of consternation by the intelligence that a weighty addition to the annual expenditure is contemplated for the purpose of building a squadron of the most powerful battle-ships afloat. It was on a question of finance that the Katsura Cabinet went out of power. Not a very definite question, we must admit, for to this day it remains uncertain what financial measures the nation looks to the Saionji Ministry to take. Speaking without any euphemisms, popular dissatisfaction had been roused against the Katsura Cabinet by the latter's inability to plan any further financial surprises. Prince Katsura came into office mainly because the industrial and commercial section of the nation looked anxiously for some *deus ex machina* who should restore the economic situation and bring a wave of prosperity to the parched lips of a disappointed nation. The Prince showed himself equal to the occasion and more than equal to it. Yet even he found that the expedients contained in his Pandora box were not inexhaustible, and accordingly the time came when he had to step down and make room for another conjurer. The people are now eagerly looking for some signal financial *coup* on the part of the Saionji Cabinet, and are fondly expecting that something will be done to ease the weight of their fiscal burdens. It is, therefore, a terrible shock to learn that instead of the longed-for ease there is a chance, and a very palpable chance too, of their being called upon to put their hands more deeply than ever into their pockets. What accentuates the situation is a consciousness that the country must necessarily have a big navy, and that since

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ships cannot be built in a month and a day, any procrastination of the construction programme may prove fatal. Of course the mystery-monger is at work on such an occasion. He is busily trying to persuade his countrymen that this question of naval increment is to be perverted into a political issue; a section of the *Seiyukai* and of the Popular Party being brought into the same camp to support Naval increment in alliance with the Satsuma men, while the remainder of the above two Parties are to support the Choshu element. These sensationalists indicate the Navy by Satsuma and the Army by Choshu. It is astonishing to find that the antiquated *Sat-Cho* obsession still exists and exercises its influence in some quarters.

The aversion of the people to any costly expansion of the Army and the Navy at this juncture betrays some publicists into alleging that the old Sat-Chō sentiment has again made itself felt. In other words, each of the services is determined to carry out its increment programme, not so much because of the country's recognized needs as because the great clans are determined not to be outdone by each other. Thus the Government will have to exercise great tact and judgment, for it stands to alienate the people on the one hand and the Sat-Cho statesmen on the other. We (*Japan Mail*) regard these analyses as exceedingly far-fetched. They are perfectly familiar, too, for on each occasion of armaments's increment in the past precisely the same bogies were placed upon the stage to intimidate the nation and to teach men to think that the interests of the State were in danger of being sacrificed on the altar of the two great clans' ambitions. One would have thought that the Army and Navy of Japan have deserved too well of their country to permit such suspicions, which, for the rest, have been invariably falsified by results. To foreign observers the explanation of the situation seems very simple. The heads of the Military and the Naval Services are thoroughly persuaded that to maintain the country's safety and dignity a further increase of the Army and the Navy is essential though not perhaps immediately. They recognize as fully as any one else that the present condition of the finance does not permit any great drain upon the Treasury, but they nevertheless formulate their programmes in order to satisfy their own sense of responsibility and to educate the people. In short, we believe that there is a very small chance indeed of any serious attempt to obtain the Diet's immediate consent to such programmes.

—*Japan Mail.*

JAPANESE AND FOREIGN CAPTAINS

The *Chuo Shimbun* reports a rumor that the T. K. K. has under consideration the discharge of all the foreign captains now in the company's service and their replacement by Japanese at the end of the year. The Yokohama Branch of the Company repudiates the rumor, but the matter has long been under consideration not only by the T. K. K. but also by the N. Y. K. With the development of Japanese shipping the ability of Japanese seamen has been widely recognized in Western countries. The T. K. K's South American and the N. Y. K,'s European and Australian liners are now under the command of Japanese captains who enjoy the perfect confidence of foreign clients. and there are no longer any impediments in business transactions. In the circumstances both the T. K. K. and N. Y. K. have decided on the discharge of their foreign employés as far as practicable. The number of foreign captains whose services are retained by the T. K. K. is very limited. They are in command of the *Shunyo*, *Tenyo*, *Chiyo* and *Nippon Maru*, the other officers, from chief mates downward, being all Japanese. Foreign pursers are retained, however.

Although the Japanese captains compare favorably with foreign captains both in the science of navigation and in experience, and enjoy as much confidence as the foreign captains, their weakness lies in the fact that they are all rather poor linguists and not versed in social intercourse.

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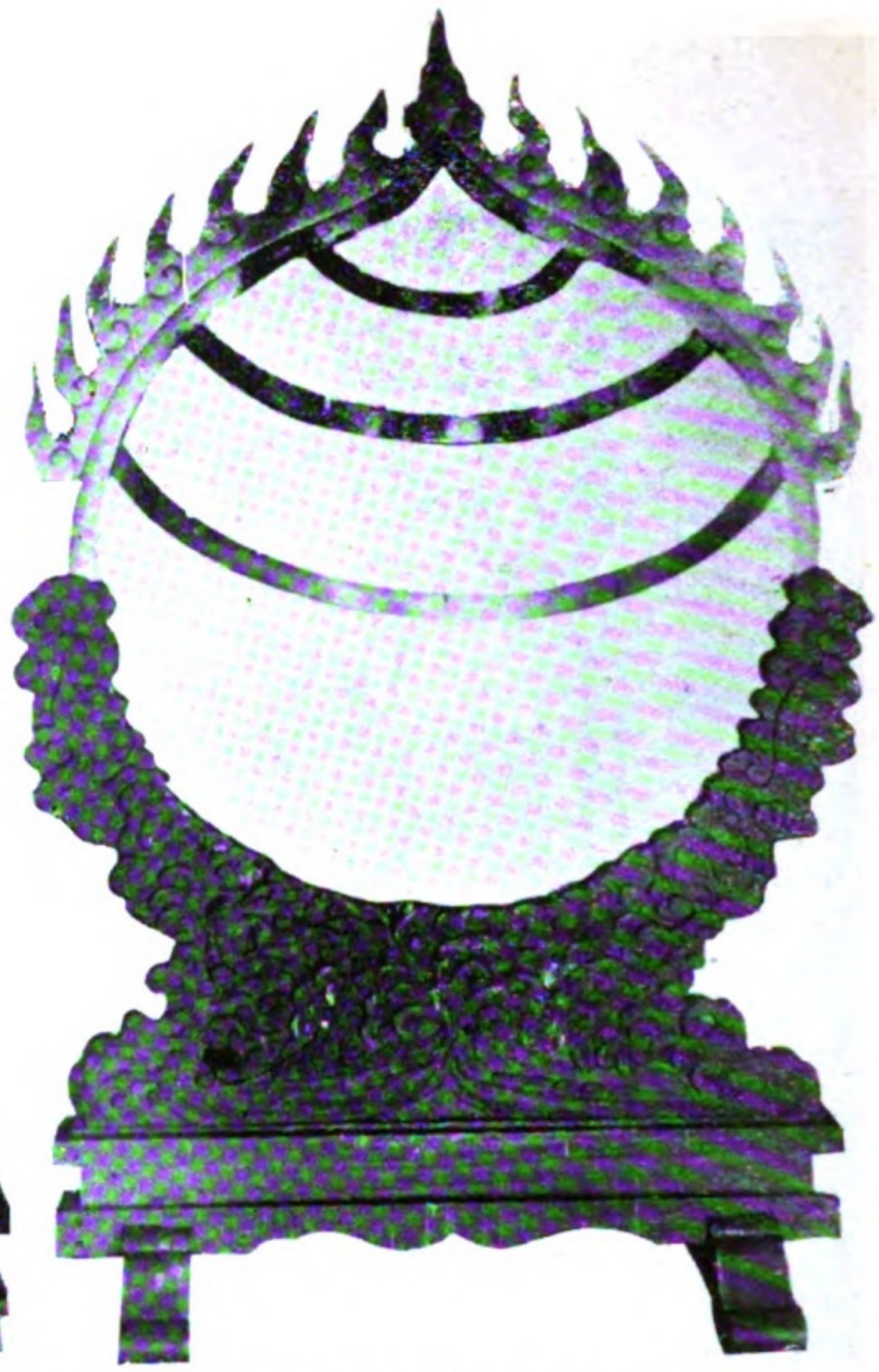
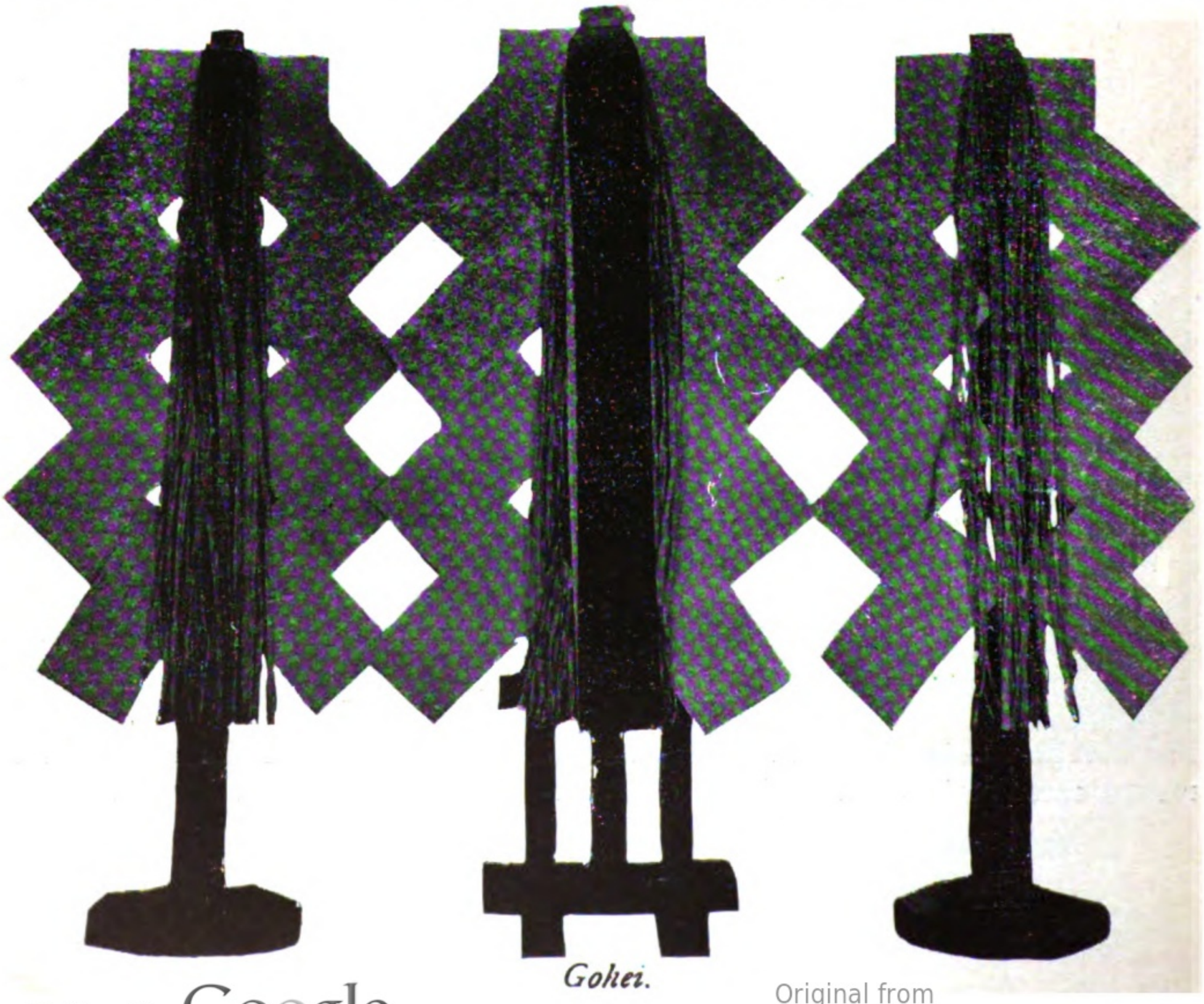
MIRROR, SYMBOL OF THE SUN GODDESS.
Miroir, symbole de la déesse du soleil.
Spiegel als Symbol der Sonnengöttin.



THE *hoshu*, SYMBOL OF DIVINE PRESENCE.
Le hoshu, symbole de la présence divine.
Hoshu, das Symbol der göttlichen Gegenwart



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SYMBOLS IN USE IN JAPAN

WHERE mysterious ancestors, who miraculously created the 'land of the gods' and established the Imperial House, bestowing upon the first heavenly ruler three sacred treasures to be handed down through everlasting ages, gathering with each successive generation increased meaning; where eight hundred myriads of deities, besides the apotheosized spirits of the dead, have been worshiped in awe and reverence since that time; where the religion of Buddha, with an emblem for almost every conceivable quality and condition of both spiritual and physical existence, was established more that one thousand and five hundred years ago, and combined and intertwined, almost inseparably, with the native religion; where forms and formalities have been used so largely to appeal to the masses whose understanding of them penetrated no further than the glitter and grandeur of their outward seeming, it is not surprising to find a vast variety of symbols, some of which are so variously interpreted as to be quite uncertain of any exact meaning.

Nature-worship doubtless gave birth to many, the thing itself once worshiped, coming to be regarded only as a symbol, as birds, animals, fish, flowers, trees, stones, flames, etc., are all represented among native emblems, as well as belonging to Buddhism.

The crane as the emblem of long life is used daily at marriage ceremonies. The *ho-o*, a fabulous bird, represents mercy, and has always been associated with Imperial belongings, as a decorative feature. Both of these birds are familiar art motives.

The fox represents the goddess of rice, *Inari*, whose shrines may be recognized by stone fox images. To the minds of superstitious persons it also stands for deeds of evil and is therefore much feared. The dragon, as the symbol of divine power, is in evidence in almost every form of both sacred and secular art. The deer is another emblem of longevity, and accompanies one of the gods of happiness. The rabbit represents a heavenly messenger, associated particularly with the moon.

Three monkeys, one covering his eyes, one his ears and the other his mouth, represent a deified day called *Koshin*, which is the day of the monkey; they are found upon many shrine tablets of stone, and grave-stones, being much beloved and of good omen.

The tortoise, also emblematic of long life and happiness, is highly regarded, and is seen in many forms of ornament. The carp is painted and carved and cast in bronze and made as double flags that catch the breeze and float over the housetops at the annual boys' festival, as the symbol of courage and perseverence Both Benten, goddess of love and beauty, and Kwannon, goddess of mercy, are often portrayed carrying a basket containing a large fish, and several other gods are represented with fish, which for ages has typified divinity in the Orient.

The lotus is perhaps the most widely used and best known of all Buddhist symbols, accompanying every image, in the form of a pedestal upon which it

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In such a splendid liner as the *Shunyo Maru* one of the qualifications required of the commander is a knowledge of social etiquette, which would place him on good terms with the passengers. Japanese captains commonly lack these qualities, which makes it rather difficult to substitute them for foreign captains. Especially is this the case on the American service, where a cumbersome procedure has to be observed in regard to the Customs House and Quarantine. This is the prime reason why the services of foreign captains are retained on that line at much higher salaries than those paid to the Japanese. A rumor is current in shipping circles in Yokohama, says our contemporary, that the frequent accidents to steamers commanded by foreign captains have enhanced the credit of Japanese seamen, and it is for this reason that the T. K. K has decided to dispense with the services of foreign employés, except as pursers and in some other positions where they can assist the Japanese captains in the matter of social intercourse with the passengers.

—*Japan Mail.*

THE TREATMENT OF LEPROSY

Dr. Inouye made public at the meeting of the Kokka Igaku-kai, held on Tuesday last, the results of clinical tests of the "Tetrod-toxin" of which some account was given in a previous issue. The tests were made conjointly by the Skin Diseases sections of the Medical College of the Tokyo Imperial University and the Kinoshita Hospital. In the course of his report Dr. Kinoshita said the existence of a peculiar poisonous element in globe-fish had been long recognized, but it was only recently that scientific investigation of the poison had been made by Drs. Ozawa, Mima, Takahashi and Inoko, which culminated in the discovery of the "tetrod-toxin" by Dr. Tahara. More than two decades ago, both Dr. Takahashi and Dr. Inoko, in their reports, made reference to the efficacy of the globe-fish poison in a variety of leprosy, and it seems that the poison had been widely used in the treatment of the disease before the first attempt was made by Drs. Yoshikawa and Yamazaki, under the guidance of Dr. Sakurane, of the Medical College in Osaka. Dr. Inouye obtained a small quantity of tetrod-toxin from Dr. Takara and tested it on a rabbit which had been previously inoculated with leprosy, but no reaction was discernable four days after the injection. In the tests on leper patients it was found that after the injection the temperature rose by 0.2 degrees, accompanied by intermittent headache. The eyesight became somewhat dim, and the mouth benumbed. In one case, where the patient had swollen joints, the swelling disappeared after an injection, but microscopic examination disclosed the bacilli of leprosy to be still existing. In another case the edges of the reddish spots were conspicuously raised after the injection, while in another they were remarkably diminished. It is not yet easy to give any definite opinion as to the efficacy or otherwise of the medicine, but when it was tested on nervous leprosy the results were more satisactory. The stiffened joints became soft and straight and the patents felt all the pains gone. In other cases, however, the patients found the pains increase and blisters appeared on their face. In view of these facts final judgment must be reserved until further investigation has been made.

—*Japan Mail.*

JAPANESE SENTIMENT

We have often heard the people of the West complaining of the difficulty of understanding, of sympathizing with certain phases of our mental attitude under certain circumstances. The student of psychology is presented with a very rich and extensive field by the great disparity existing between the occidental and oriental minds.

The occasion calling for this remark is afforded by a marriage which was recently solemnized in Yokohama. Many Japanese friends of the father of the bride, had learned with great sorrow of his sudden illness reported to be very serious; having been long a resident in Yokohama, he has made many friends among ourselves, and in his official

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capacity is very popular, and much liked and admired both by foreigners and our own people who come in contact with him.

His illness was sort of double sorrow to his Japanese friends, for they felt that the happy event of his daughter's marriage would have to be deferred on that account, for such would surely he the case with us unless exceptional circumstance prevailed. No Japanese bride would be brave enough to enjoy nupitial happiness should her father be very seriously ill.

The case is one of the most conspicuous examples showing the great disparity existing between the people of Christian education and those like ourselves. Various explanations may be offered for this difference; judgement on the merit or demerit of the case is entirely beyond our own province. What we want to know is, will our own young women ever come to reconcile themselves with the advanced sentiment and idea of starting on a honeymoon trip, leaving a very sick, if not dying father behind?

—*The Tokyo Nichi-Nichi.*

ENCOURAGEMENT OF FILIAL PIETY

Dear Editor,—I am sure that all the readers of the *Yorodzu* have read with a mixed feeling of wonder and admiration a graceful and rather an unprecedented news entitled "*Hinno Itto*" (Small Precious contributed by the Poor), which appeared in the vernacular columns of your recent issue. The story made me wonder how such an admirable act should have been in existence in this degenerated world of ours. The fine story in question tells of a man of rare filial piety, a plasterer named Tatsujiro Matsumoto, a native of Shiga Prefecture, whose name became known to the public from the fact that he contributed a sum of ten *yen* toward the fund of the association for the relief of the poor and suffering, although his own station in life is little higher, it seems, than that of those who are entitled to the relief, which act must be said to have put the rich to shame. Still, what must elicit greater approbation from those who read the story is his rare filial piety toward his father who was aged and infirm. Indeed, words fail to speak in praise of the fact that he started on a tour of pilgrimage to visit several famous temples, taking his sick father in a *kuruma* drawn by himself. Such a godly act rightly deserves to be amply rewarded by the authorities concerned, and I am of opinion that the people who were once rewarded on account of such good conduct should come into contact with school children as often as possible, taking advantage of such an occasion as a day of celebration and the like. I believe that the direct inverview with such good people will have much more influence upon the formation of one's character than a hundred lectures on the part of the pedagogue.

S. IKKI, Wakayama.

—*The Yorodzu Choho.*

HARVEST FESTIVAL

On the day of the *Kannamesai*, an important national holiday in which the gathering in of the harvest is celebrated, elaborate Shinto ceremonies took place, in the presence of the Chief Ritualist, Prince Iwakura, acting in behalf of His Majesty who was unable to be present, and a great gathering of Ministers of State, Court attendants and other distinguished personages.

The gathering assembled in the Sanctuary at 9 a.m. In due course a band of priestly musicians played their sonorous music, while other priests, garbed in most ancient costumes, moving with solemn, measured step offered to the gods the gift of the harvest. The Chief Ritualist having made his obeisance at the sanctuary was followed by her Majesty the Empress, who was accompanied by her lady-in-waiting, Lady Miyaji. The Crown Prince and his Consort were represented. Next to worship were other members of the Imperial Family, followed by the highest officers of State, and officials of the Household. The doors of the shrine were then closed, and the first

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MAKING THE KITCHEN FIRE. *Faisant le feu à la cuisine.*
Anmachen des Küchenfeuers.

TYPICAL JAPANESE KITCHEN. *Type de cuisine Japonaise.*
Typische japanische Küche.

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JAPANESE CULINARY ART

WHILE the daily food of the Japanese is extremely plain, prepared and served in the simplest manner, a feast in the 'land of the gods', called a *gochiso*, presents many dishes that might well excite the admiration of the most artistic French chéf, so far as appeal to the sense of sight is concerned; and though they may not be agreeable to his palate, they are delicacies, compared with which his rarest dainties would be tasteless to the epicure of Japan.

Rice, the staple article of food, is very carefully washed to remove every particle of flour, and dropped into a pot of boiling water, under which the fire is regulated to cook it as desired, (which is not thoroughly as it is liked hard), stiff and dry. It is served either hot or cold, usually from a covered wooden tub with a paddle, into bowls which are conveniently held and eaten from with chopsticks.

Pickled vegetables *tsuke-* or *kono-mono* come next; these, with rice, often constituting the meal. They may be *daikon* (huge radishes), eggplant, melons, or similar vegetables, kept in salted rice bran, brine or bean ferment (*miso*), and have a strong, disagreeable odor.

Soups, *shiru*, being much liked, are served even for breakfast, and with almost every course of a *gochiso*, three or four kinds being prepared for a dinner. Beef stock is seldom used; fish, fresh or dried, being preferred, occasionally birds or fowl. Bean soup is sweetened, and *mochi*, dumplings of rice dough, are added. *Shoyu*, or *soy* used so much as a seasoning in Japanese cooking, and with uncooked food, is also usually a soup ingredient. Soups are mostly clear, only a few bits of fish or vegetables served in them.

Fish belongs to the daily diet, raw, cooked or cured, and is often served in several different ways in a single meal. Raw fish is considered a great delicacy, several kinds being used; two kinds, white and red, are usually served together, cut in small thin boneless slices, which are dipped in *soy* as eaten; this is called *sashimi*; *namasu* has the addition of shell fish and vinegar. At special functions carp are served alive, displayed for their beauty to the waiting guests, who witness the operation of cutting the delicate slices about to be served to them, from the writhing fish. It would take pages to describe all the numerous ways of cooking and serving fish, and fish roe. Devil fish, and all kinds of shell fish are eaten, including the abalone and *sazae*, in the shell of which is made a black soup.

Peas, beans, potatoes and other vegetables are boiled in sweetened water to which *soy* and bits of fish are also added; any vegetable so prepared is called *nimono*, and is served as an entré. Some other vegetables with which foreigners are not familiar are lily bulbs, lotus roots, fresh ginger, bamboo shoots, and sea-weed. From the latter, Japanese gelatine called *kanten* is made.

Yakimono are roasted dishes of such as fish and fowl, which have been soaked in sweetened *soy*; eels are mostly so cooked, called *unagi-no-kaba-yaki*, and are considered a great treat.

Eggs are made into a sweetened omel-

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part of the programme was finished. At midday the sanctuary was again opened, when the members of the nobility and lower officials observed the same rites. The ceremony was concluded at one o'clock.

—*Advertiser.*

SUICIDE IN JAPAN

The late Mr. Karasaki whose tragic death is so fresh in our memory is now believed by the most of his fellow students of the Tokyo Imperial University, not to have sacrificed his life in vain. His death was an inspiration to many of the students with whom the sense of honor was waning by their tendency to be Westernized in a wrong way. There is evidently a tendency among the young men at present of adopting such sentiments of the West that they find convenient for their weak minds to adopt, leaving aside the best of the sentiments and ideas underlying the Western civilization. Thus they are making themselves moral cowards. To cite an instance, the conception toward suicide is undergoing a radical change among those who are to be classed as civilized moral cowards. Suicide is condemned in the West as a cowardly act, and those weaklings find it quite convenient to adopt for themselves this Western conception of taking one's own life.

We must not be understood as inciting or encouraging suicidal act. What we want is simply to point out that a new idea is now in existence with regards the act of which we have a traditional sentiment of the most sacred import.

To those westernized weaklings Mr. Karasaki is a downright fool; but to those who still retain the old sentiment, he had sacrificed his life actuated by his sense of honor and in reparation for the disgrace for which he held himself solely responsible. Space forbids a longer elucidation of his motives, and we venture to place on record that Mr. Karasaki had not died without a good result.

Among the wholesome effects attending his death, the most prominent will be the greater care, with which some of the professors of the University will come to read the examination papers. We have often heard that there are some professors who never carefully read the answers written by the students, but give marks quite mechanically without the least consideration for the actual merit of the papers. To such professors, the death of Mr. Karasaki will come like a voice from on High, and most vividly bring home to their minds the weight of responsibility as teachers and examiners. They will come to know and feel that in examination rooms each and every one of the scholars is trying a vital issue in his life.

—*The Tokyo Ni-hi-Nichi.*

SHIRASE PARTY IN SYDNEY

Mr. Miura, a member of the Shirase Party, returned to Japan on the *Kumano Maru.* According to his report, the party was suffering greatly from the want of their daily food, rice. As their allowance for daily rations is only four *sen*, they are compelled to live on the worst kind of rice, half rotten pickles, and sometimes even on wheat powders. They have, of course, some good provisions in the main ship which now lies in the dock. To fetch it from there, however, would cost them 30 *sen* per man, which is too much for those who must look to the *rin*. Nevertheless they are all in good spirits and are diligently studying botany, astronomy, geography, surveying, etc. They have a firm determination to attain their final object at all costs, and never take a drop of any kind of spirits or eat any warm food, in this way preparing for the hardships of the antarctic regions. They are now eagerly awaiting the return of Captain Nomura who came back to Japan some months ago to collect the funds necessary for the undertaking. They say that if the 15,000 *yen* can be obtained, they will dash to the pole, prepared, if necessary, to perish from hunger and cold

—*The Osaka Mainichi.*

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BUSHIDO OF SATSUMA

By K. S. KOMORI

EX-COMMISSIONER OF THE DEPARTMENT OF EDUCATION

(TRANSLATION)

XII

SATSUMA had proved herself able to cope with the Chinese Squadron of the foremost naval power in the world, and the gallantry of the Satsuma *samurai* was recognized in all quarters, and the clan fully appreciated. The Imperial Court at Kyoto was overjoyed and an Imperial letter of praise was presented to Prince Shimadzu.

At the same time the utter incapacity of the nation was apparent. Satsuma men were greatly impressed with the effectiveness of the arms and men-of-war of the English navy, and one of the lessons taught them by the bombardment of Kagoshima, was that the natural strategic position of the city was almost nothing against the powerful armaments of the foreigners. They began to realize the value of the foresight of their departed Prince, Nariakira, and his true motives in endeavoring to introduce European civilization.

A complete revolution of thought and feeling with regard to relations with foreign countries, and the Japanese military administration was the result. Shimadzu Tadahiro, *Daimyo* of Sadowara, feeling great anxiety for the welfare of the Prince and principality, besought his ruling kinsman to despatch envoys to the British Minister at Yokohama to negotiate for amicable settlement, which wise counsel was heeded, and Satsuma paid the British authorities thirty thousand dollars indemnity for the families of those who had been murdered. Friendly relations being renewed, the Satsuma clan placed orders in England for the building of battleships, and at once commenced the renovation of the system of naval administration.

Realizing that the quickest means of acquiring knowledge of European civilization would be through the study of European languages, a school of foreign languages was established, and at the same time fifteen of the most eligible youths were sent abroad to be educated in European institutions, notwithstanding the fact that Japanese law strictly prohibited travel to foreign countries. But the young men changed their names, embarked under the pretense of going to the neighboring islands, and after touching at Hongkong, Singapore, Ceylon, Aden and Suez, arrived in London (1865).

Languages, literature, naval architecture, chemistry and medicine were the subjects pursued, and after acquiring a fair knowledge in these branches, the students returned to Japan and greatly promoted the cause of introducing Western civilization. Some among them attained prominence, of whom may be mentioned Mori Arinori, Viscount and member of Privy Council; Matsumura Junzo, Baron and Rear Admiral; Nakamura Hakuai one time Minister to

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三ヤパン、マガジーン

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The crew hastened to their rescue, saving Saigo; but the body of the poor priest was quite lifeless, and all efforts to revive him were unavailing. Two poems by the latter were found upon him, bidding farewell to the world and embodying thoughts of loyalty to the Emperor and patriotism to his country.

Saigo was exiled by his clan, to the lonely island of Oshima, and was reported to the *Shogun's* Government at Yedo, as having drowned himself in the sea.

During his three years of exile, Saigo studied the tenets of the Zen sect of Buddhism, spent much time in reading and quiet meditation, and devoted leisure hours to telling stories of ancient heroes and sages to the children whom he delighted to gather around him. He gave of his meagre means to those poorer than himself, and espoused the cause of the wretched and suffering at every opportunity, so that he was held in universal esteem by the islanders.

In the meantime, marked changes were taking place in Satsuma. Hisamitsu was endeavoring to execute his brother's will in the matter of dismissing corrupt and inefficient officials, and Okubo had become very influential in the councils of the clan. He felt the need of Saigo's guidance, and petitioned the Prince to pardon and recall him from exile. Saigo was a creative genius; he had originality and foresight, while Okubo possessed great executive ability, and the two working together were a power that made itself apparent.

Saigo's whole life was that of a revolutionary, and it may be supposed by some from events in his later life, that he was fond of warfare and the shedding of blood, but such was not the case. He was a humane and sympathetic man, brave, generous and unselfish, showing much pity for others. He was calm and determined, ready to meet his fate, and willing to go to any extreme in order to accomplish the thing he considered necessary. The friendship between Okubo and Saigo was deep and sincere, their devotion and service to their country making them brothers.

(*To be concluded.*)

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ARIMA BAMBOO BASKETS

THE village of Arima, on the mountain pass of Rokko, is scarcely less famous for it bamboo baskets, than its hot springs which attract innumerable visitors from the not far distant cities of Kyoto, Osaka and Kobe. Indeed its product is known in foreign countries where the fame of its celebrated waters may not have reached.

The history of these skilled basket weavers is said to date as far back as the middle of the sixteenth century, and to see the swift, deft fingers of even the numbers of child workers, it is at once apparent that their skill has been inherited for many generations. The famous Sen-no-Rikyu, connoisseur in *cha-no-yu* and favorite of Toyotomi Hideyoshi, is credited with having given the Arima basket its first popularity. While sojourning at the hot springs, the great authority on the tea ceremony ran across a worker in bamboo splits who pleased him sufficiently to receive an order for a basket to be used for a flower arrangement, after Rikyu's own design, and the result was such an artistic success, that the weaver's name and fame were quickly established, and followers of the noted teacher of the etiquette of tea drinking sought the wares of the Arima basket maker whom he had discovered. Sons and daughters of the artisan were trained to busy their young fingers with the pliable bamboo, and other lads were appenticed and the work and number of workers grew until a real industry possessed the little mountain village, most of whose families are now engaged therein.

Two varieties of bamboo, *matake* and *hachiku*, are used for making articles for household use and decoration, and the extensive bamboo groves in the vicinity of Arima afford an unlimited supply of most excellent material. The *matake* is considered the best. It is cut from the groves in the fall of the year, split in two, and dried in the sun, which changes its green color to yellow. The next step in the process of preparation is a prolonged soaking in water; then the outer surface receives a careful polishing with a particular kind of fine sand found in that locality; after which it is cut into proper lengths, split coarse or fine, cut to the thinness desired for the various kinds of baskets, stands, etc., for which it may be intended, and finally, most of it is stained a dark, rich reddish brown, which harmonizes with any interior color scheme, but affords just that distinctiveness which lends so much charm to the flower arrangement in the *tokonoma*; to the house plant, especially ferns; to the exquisite porcelain in which dainties are served upon a tray of this simple but effective bamboo.

The utility objects are more often of bleached or natural bamboo, with sometimes a combination of rattan, while the flower holders, artistic boxes, baskets and trays are of the lovely brown. Nests of baskets with covers that fit in the neatest possible manner are to be seen from two by three inches to almost the same dimensions in feet. The attractive round ones, eight or nine

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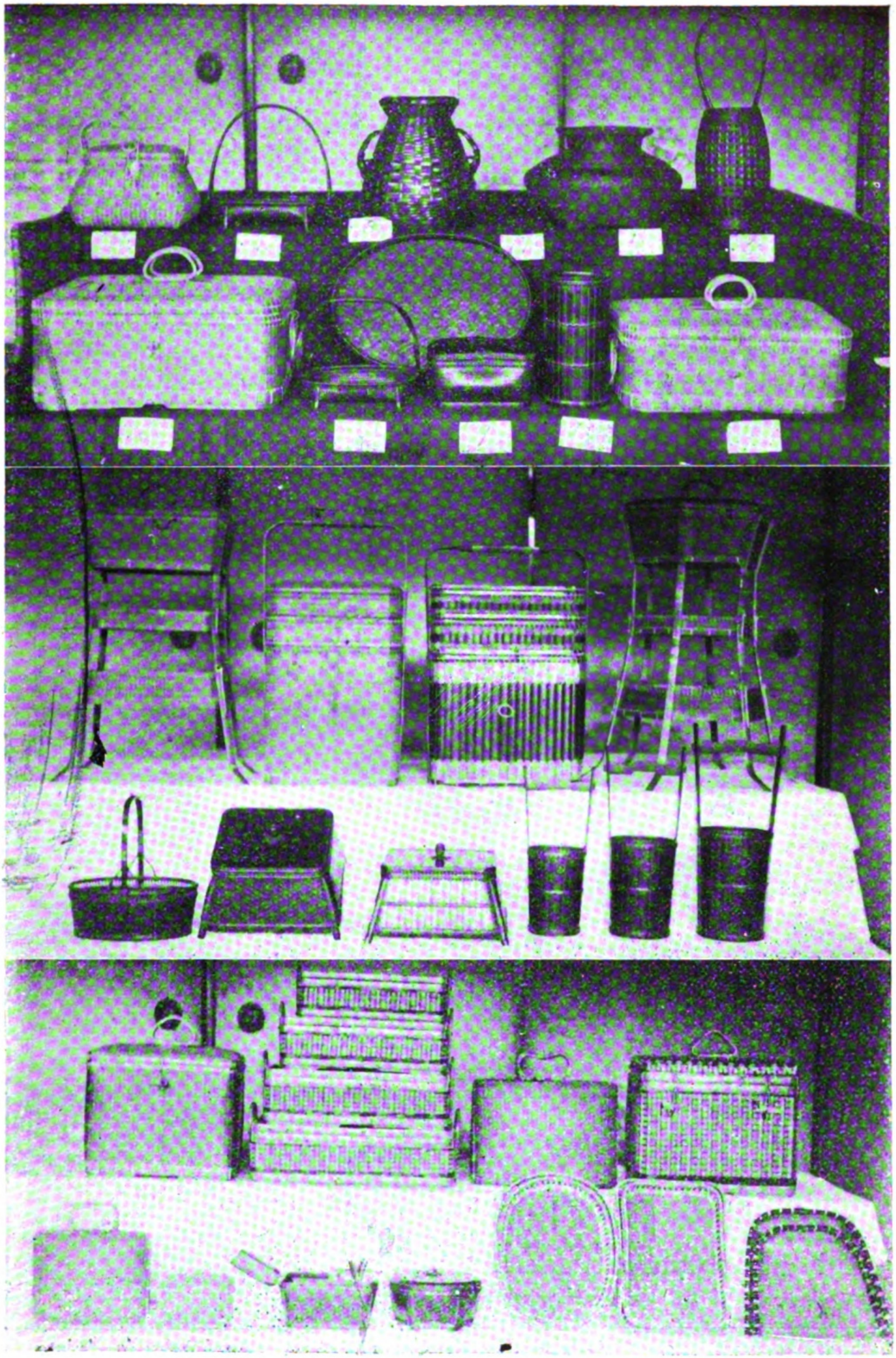

ARIMA BAMBOO BASKETS. *Paniers de bambou d'Arima.* *Bambuskörbe aus Arima.*

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BOYS FLYING KITES. *Garçons avec cerfs-volants. Knaben mit Drachen.*

"OGURA HYAKUNIN ISSHU," A GAME OF CARDS. *Un jeu de cartes. Ein Kartenspiel.*

AT NEW YEAR'S TIME

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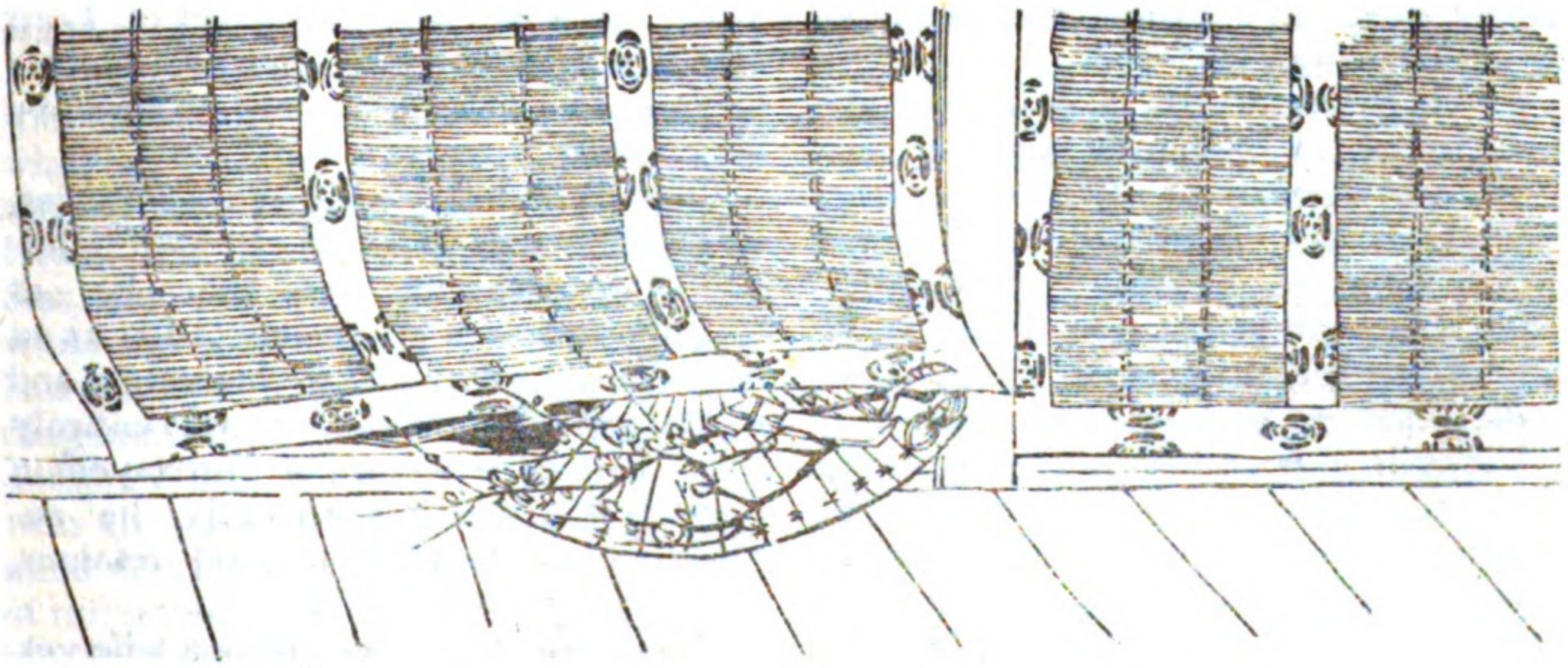
inches in diameter and about two and a half deep, sometimes with, sometimes without handles, always nicely lined with tough black paper, are used in Japan only to contain the charcoal kept in the room for the brazier, or *hibachi*.

The basket used for a flower arrangement may be any size suitable for the composition or its individual parts. If for the occasion of a tea ceremony, where but a single bud and blossom are used, a tiny holder only a few inches in height is needed; but if for a decoration where great branches of flowering plum trees, boughs of pine, stalks of bamboo, or the seven grasses of autumn compose the arrangement, a very large holder is requisite, and for which the vase-shaped baskets, about two feet in height may be chosen. The hanging flower holder is a favorite in Japan, and it often has a huge handle that allows ample room for any form of arrangement under its great bow, which in itself is an artistic feature. All are provided with tins for water.

The lunch basket, fitted with metal fastenings and frequently a metal box with several compartments, is lined with printed cotton cloth; it has handles, is carried and opened like a satchel. Trays are usually made in pairs, either light or dark in color, the latter usually having a coating of lacquer that makes them non-leakable; they are woven in the beautiful old diaper patterns, and are round, oval or square.

Tables, stands, book-shelves and screens of bamboo are made by the Arima basket weavers, and are of good design and workmanship. These wares were first introduced abroad in 1873, when they were exhibited at the Vienna Exposition. Export trade soon began; in 1881 it amounted to about ten thousand dollars; now it has reached two hundred fifty thousand dollars. The chief places to which Arima baskets are shipped are New York, London, Australia, China and Russia. Medals were awarded these baskets at the Columbian Exposition in Chicago, 1893. The group of Arima basket weavers comprises fifty families, every member of each family becoming a trained artisan.



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GEISHA PAYING A CALL. *Geisha faisant une visite. Geisha zu Besuch.*

GEISHA PLAYING IN STREET. *Geisha jouant dans la rue. Geisha auf der Strasse spielend.*

AT NEW YEAR'S TIME

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